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POETRY.

For the Churchman.

COMMUNION SUNDAY.

Come to the altar, see the board is spread;
 Come, ye who hunger for the bread of heaven,
Ye who would drink from out the fountain head
 Eternal bliss, for you the feast is given.
Come, sad in heart, the weary, the oppress't,
 Kneel at the Saviour's feet, and be at rest.

Come to the altar, ye who have been roving,
 Too long, too far, with human hopes away,
Something of earth perchance too fondly loving,
 Making an arm of flesh, thy staff and stay;
Here kneel in sorrow for each misspent hour,
 And seek the Spirit's high and holy power.

Come, ye about to part, that ere ye sever,
 Your hearts the bond of holiest love may know;
Here, ye shall meet, no more perhaps forever,
 Kneel at the altar ere the loved one go.
There is an eye above, an eye unsleeping,
Commit thy treasure here to heaven's high keeping.

Come, bowed in sorrow, ye whose hearts are broken,
 With dark affliction's keen, chastising rod,
The mandate hath gone forth, the word been spoken,
 That call'd some cherished object back to God;
Here for that heaven-born peace sincerely pray,
The world gives not, and may not take away.

Come ye in youth, the Saviour's gentle voice,
 Welcomes the trembling to his kind embrace,
Celestial spirits over you rejoice,
 Come, He hath called, O early seek his face.
Earth's snares are thickly spread where'er ye stray,
Here lies a shield for every dangerous way.

Come ye in age, when heads are silver'd o'er,
 With frosts of many winters—when the eye
Is bright with youth's enlivening fires no more;
 And ye are verging towards eternity.
Soon must ye bow to death's all-conquering power,
Kneel, and receive a strength for that dark hour.

Come to the Saviour, think on all his wo,
 Remember Calvary, scene of blood and gloom,
His life of toil and agony below,
 The cross, the crown, the death-pang, and the tomb.
For you He poured His precious life-blood free,
And said, "Do this in memory of me." M. N. M.

For the Churchman.

THE CHRISTIAN'S TRUST.

Though he slay me, yet will I trust in him.
Job xiii. 15.

The dawn of an eternal day
Is breaking now—I must away—
 My Saviour's voice I hear:
O weep not that on earth we part;
We'll meet in heaven, and, heart to heart,
 Be join'd forever there.

Beloved! thou hast been to me
A well of love, and I with thee
 Have ever sought for rest;
From carking care, and grief profound,
A holy sheltering place I've found
 Upon thy faithful breast.

Thy hand has laved my fever'd brow,
Thy soothing accents, soft and low,
 Have whispered peace and love;
My treasured one! the widow's God
Will be thy stay, thy staff, thy rod,
 Until we meet above.

Our morn of life gave promise fair,
Gay hope-tints shed bright radiance there;
 Ah! soon our hearts were torn—
And every rose-hued beauty fled,
When down among the silent dead,
 We laid our youngest born.

When early flowers their fragrance gave
Upon his brother's tiny grave,
 Dim grew those soft dark eyes;
I watch'd him fading, and I knew
The holy, pure, baptismal dew,
 Had wash'd him for the skies.

God lent their love, a little while;
Their wiling ways, and angel smile,
 Like gleams of heaven shone;
Their mission done, ere sin could stain,
God took them to himself again,
 And we were left alone.

O, not alone! our Father's love
In all its fulness, from above
 Was pour'd into our hearts;
Sorrow's dark waves lay still and calm,
And our crush'd souls drank in the balm
 God's grace alone imparts.

E'en though he slay me, I will trust—
Afflictions spring not from the dust—
 The Lord, whose name we bless;
Jesus, the Rock of Ages, He
Our strong abiding place shall be,
 Our refuge in distress.

My treasured one! the widow's God
Will be thy stay, thy staff, thy rod,
 Until we meet above:
Freely I now my soul resign
Into thy hands, my Saviour, thine;
 Freely I trust thy love. J. C.

MINISTERIAL ENCOURAGEMENT.

Perhaps the scene of "a minister's" labor is cast in some sequestered corner of the land, in what the men of business, or the men of intellect and literature, would call a wilderness; but in that wilderness a flock is to be fed, and that flock is designed for immortality: and the faithful shepherd watches, and prays, and labors for the safety of those souls intrusted to him, as a father for the welfare of his children. The interpreter of Scripture may find some reward in perpetuating his name amongst his brethren; the preacher may be cheered by the applause and admiration of his hearers: but what can stimulate the humble and retired minister, the laborious "watchman of the house of Israel," except the desire implanted in him by the Spirit, that he "may present every man perfect in Christ Jesus," as his "hope and crown of rejoicing in the" great day?—*Bishop J. B. Sumner.*

COMMANDS AND PRIVILEGES.

God is usually pleased to connect injunctions in the same sentence, as it were, with privileges; and in reading his sacred word, our feeble faith is often sustained by finding obedience set forth, not only as a bounden duty, but as a source of the highest blessedness.—*Rev. S. C. Wilks.*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—At a time when so much is said upon the question of the degree of importance to be attached to the ancient Fathers of the Church; and when in their zeal to correct what they deem a very frightful error, the editor of a religious periodical professedly Episcopal, denies them any superiority as expounders of the word of God, and as having any better means of ascertaining the meaning of the Bible than we now possess, it is refreshing to turn to those who, before the Oxford Tract discussion was dreamed of, expressed their thoughts with deliberate impartiality, and whose ability to discuss the subject cannot be questioned. The accompanying article is from the pen of the Rev. George Stanley Faber. It was written originally for the London Christian Observer, and was republished in the Philadelphia Church Register, vol. 1, p. 61. It presents a concise and clear view of the whole subject of which it treats, and will, I am sure, be read with pleasure and profit by all whose zeal against the Fathers has not obtained the better of their judgment. X.

From the Christian Observer.

Your correspondent R. X., (in your number of September, p. 551,) wishes to have some account of the benefits to be derived from the study of the Fathers. Should the present communication suit the purpose of your work, and seem likely to meet his desires, it is much at your service.

I. My general view of the degree of importance which attaches to the Fathers, I would briefly state as follows: We receive them not as being, *in the abstract*, infallible propounders of true doctrine; for the privilege of infallibility we limit to direct inspiration. But as *witnesses*, both to the train of thinking, to the mode of explaining Scripture, and to the statement of doctrines which prevailed at the time during which they severally flourished, we justly deem them invaluable.

II. Your correspondent seems to me to have expressed himself very inaccurately respecting a matter of much importance: and the pointing out of this defect will enable me the better to exemplify what I esteem the true and legitimate use of the Fathers. He recommends that we should steadily keep before us the fundamental principle, that *the Bible, and the Bible only, is the religion of Protestants*: and he asserts that *we ought not to introduce the Fathers as arbiters in controversies which the Scriptures alone must determine.* I must always regret, when propositions are set forth thus nakedly and generally; for they can serve no end save that of exposing us to the attacks of the Latin Church.

I. Doubtless, in the *legitimate* sense of the words, *the Bible, and the Bible only, is the religion of Protestants*; but I greatly fear, these words are very commonly used in a sense which they are by no means intended to convey.—*The Bible, and the Bible only, is certainly our religion*; if, by such an expression, we mean [illegible] *can be clearly proved from Scripture*: but if we mean to say that *the Bible only is so the religion of Protestants, that each crude interpreter, depending solely upon his own unassisted judgment is thus arbitrarily to strike out a theological system for himself*, we make an assertion whereof it is difficult to determine whether the folly or the mischief be the greater. After rejecting what cannot be *proved from Scripture*, we have still to learn *what Scripture actually teaches.* Now, this is obviously *a matter of interpretation*: and, before our faith can be fixed, we must have, not only *the Bible itself*, but also, *such an exposition of the Bible, as on solid grounds may propound its genuine sense.* When it is said, therefore, that *the Bible, and the Bible only, is the religion of Protestants*, we are not to fancy that *each individual is arbitrarily to frame a system for himself*; for in that case we may well nigh have as many religions as there are expositors. But we are to understand by the apothegm, that *it is a principle with Protestants to receive nothing save what can be demonstrated from the Bible.* Thus, on the broad Protestant principle, I am *bound* to reject the invocation of saints: because no such practice can be demonstrated from Scripture; but, on the same broad Protestant principle, I am *not bound* to reject the doctrine of transubstantiation; because, whether that doctrine be or be not the mind of Scripture, depends purely upon a point of interpretation, respecting which (as we all know) there may be a very considerable diversity of opinion.

II. Your correspondent proposes, that *the Scriptures alone, with a studied exclusion of the Fathers, must be allowed to determine controversies.* He writes, I fear, without fully considering what he writes. When a controversy respects image-worship, or any other matter which cannot be *scripturally* established, *then*, no doubt, the Bible *alone* can determine the controversy; because, either its total silence or its marked reprobation more or less strongly *condemn* the practice. But the matter assumes a very different aspect, when *the controverted point itself* professes to be *built* upon Scripture.

In the Socinian controversy respecting the Godhead of Christ, or in the Romish controversy respecting transubstantiation, how will your correspondent manage to make the Bible *alone* determine the controversy? Such controversies respect, in truth, the *very meaning* of the Bible. Whence it is evident, that if two men differ as to *the meaning* of the Bible, the Bible *itself*, to which they equally appeal, cannot possibly *alone* determine their controversy. Can the Bible *alone*, for instance, determine the controversy between the Trinitarian and the Antitrinitarian; or the controversy between the Transubstantialists and the Antitransubstantialists? Clearly it cannot; for the two sets of opponents severally *appeal* to it with equal confidence; and when they argue *from* Scripture until they are all heartily weary, all still contend the Scripture is manifestly on the side which they have respectively espoused. I may err in my view of this matter; but, if your correspondent will explain HOW *the Scriptures alone must be allowed to determine controversies*, I shall better understand the principle on which he refuses to introduce the Fathers as arbiters.

III. My *present* difference from him on this point is so great, that I really know not how we are to decide many of our doctrinal controversies, save by calling in as arbiters those very individuals whom *he* would reject; and in truth, this, if I mistake not, is the proper use of the Fathers. I receive them not, as being *abstractedly* and *per se* irresistible *arbiters*: but I receive them, according to their several degrees of antiquity, as *witnesses* to that system of doctrine which the Primitive Catholic Church universally maintained, as having received it from the hands of the inspired Apostles. Take as a specimen of the mode in which I would use the Fathers, the two controversies to which I have just alluded.

1st. Between Trinitarians and Antitrinitarians, the dispute is, whether Scripture teaches the Godhead of Christ, and the doctrine of a personal Trinity, on the one hand; or whether it teaches the bare manhood of Christ, and the doctrine of an impersonal Unity on the other hand. In prosecuting the dispute, the difference between the parties respects the interpretation of a variety of texts; and so far as the Bible *alone* is concerned, each is quite positive that it is clearly in *his* favor. What then is to be done? Must we, with your correspondent, call upon the Bible *alone* to determine the controversy, when the very controversy respects *the true meaning of the Bible itself*? Or must we confer the office of the arbiter upon primitive antiquity? The latter is the plan which I would venture to recommend; nor do I see what reasonable objection can be made to it. They who lived next to the Apostles, must have known the mind of the Apostles. If then the Apostles were humanitarians and antitrinitarians, so must the primitive Church have been; and, consequently, if the reverse, the reverse. And now let us see how the matter actually stands.

With respect to the texts litigated between the Trinitarian and the Antitrinitarian, not an instance can be brought, so far as I know, from any Father of the first three centuries, in which any one of those texts is expounded as Dr. Priestly or Mr. Belsham would expound them. From my own actual examination, I speak with confidence, that the Fathers invariably understand the litigated texts, as the Trinitarian still understands them. Now if the Apostles had been *unanimous deniers* of Christ's Godhead, this remarkable circumstance, so far as I can judge, would be physically impossible. In that case, Scripture in the primitive Church *must* have been universally expounded as Antitrinitarians now expound it. But the primitive Church, in her exposition of litigated Scripture, universally *differs* from Dr. Priestly and Mr. Belsham. Therefore, since the system of those writers is *not* the system of the primitive Church, it *cannot* have been taught by the Apostles, and consequently *must* be false.

Take another mode of adducing witnesses. Justin Martyr bears the following testimony to the worship and doctrine of the primitive Church.

"*Him*," the Father, "*and the Son, who came forth from Him, and who taught us both respecting these things, and respecting the army of the other good angels who follow Him and resemble Him; and the prophetic Spirit*; these three WE worship, and WE *adore, honoring them in word and in truth, and unjudgingly delivering to him who wishes to learn, as we ourselves have been taught.*" Justin. Apol. i. Vulg. ii. p. 43. Sylburg. 1593.

Justin flourished only forty years after the death of St. John. His use of a plural phraseology shows, that he speaks not merely of his own individual practice, but of the practice of the whole Church. And his intimation, that he and his contemporaries were willing to teach others as he himself had been taught by their predecessors, demonstrates, that the ecclesiastical generation which preceded Justin, believed and worshipped exactly in the same manner as himself. If then such worship were the worship of the Church, only forty years after the death of St. John, and if the Church had learned this worship from the Church of a yet earlier period, chronological necessity will compel us to admit, that this identical worship must have been the worship of the Catholic Church even in the life-time of that Apostle. I cite Justin only *as a witness to facts*; but then the facts which he *attests*, are of such a nature as to involve the inevitable Trinitarianism of the Apostles. He bears witness, that John and the contemporaries of John taught to their successors the worship of the Father and the Son and the prophetic Spirit; and that the worship thus handed down was the worship of the Catholic Church only forty years after the death of John; which worship the Catholic Church was ready to *teach* to others as she herself had *received.*

Evidence of the same description is afforded by Irenæus. This eminent person taught the Godhead of Christ, and his joint worship with the Father and the Spirit. As he *taught*, so he professed to have *received* from Polycarp, who similarly professed to have *received* from St. John: and that he himself taught the identical doctrines of Polycarp, he appeals to the Churches of Proconsular Asia, among whom Polycarp had sat as Bishop of Smyrna, for the long space of half a century from his consecration by John. Iren. Adv. hær. lib. i. c. 2. § 1, 2, 3; lib. iii. c. 3, § 3.

2d. So much for one of the two controversies adverted to; let us next see the use of the Fathers in the other.

It is disputed between Transubstantialists and Antitransubstantialists, whether the words employed by our Lord in the institution of the Eucharist, ought to be understood *literally* or *figuratively*; that is to say, whether the bread and wine, by virtue of consecration, experiences a *physical* change into the *literal* body and blood of Christ, or whether they experience only a *moral* change from secularity to sacredness. Such is the subject of dispute. That the Antitransubstantialists are in the right, may, I think, be inductively proved, even from Scripture itself: but the scriptural arguments which convince *me*, do not convince a *Transubstantialist.* Hence, again, it becomes nugatory to contend that the Scriptures *alone* must be allowed to determine controversies; for here, as before, the *very meaning* of the Scriptures themselves is the point disputed. Under these circumstances, where can we find a more unexceptionable umpire than the primitive Church, speaking through those ancient accredited writers whose works have come down to us? For, though we claim not *infallibility* on behalf of the Fathers, yet they are unexceptionable *witnesses* to the doctrine of the primitive Church; and the doctrine *held* by the primitive Church, whatever it might be, must, I think, inevitably have been *received* from the Apostles. What then say the Fathers respecting the present controversy?

Our Latin brethren quote them in great abundance, as teaching the doctrine of a change in the consecrated elements; but quotations of this sort will do nothing toward determining the controversy, unless we can ascertain, whether the Fathers speak of a *physical* change or of a *moral* change. Would we learn their *meaning*, therefore, we must hear them *explain* themselves. Now, with respect to explanation and specification, they are full and explicit *against* the doctrine of Transubstantiation.—They compare the change produced in the elements by consecration, to the change produced in an individual by ordination; when ceasing to be a layman, he becomes a priest. They compare it, moreover, to the change effected by consecration, in oil or in buildings intended for altars and churches; by virtue of which, these several objects cease to be common or secular, and henceforth become holy or appropriated. They further compare it to the change effected in our fallen nature by the mighty efficacy of spiritual regeneration. Now, all the changes, to which they thus avowedly compare the change produced in the bread and wine by the prayer of consecration, are purely *moral*, not *physical* changes. Therefore, the only change in the consecrated elements which they can have acknowledged, must have been purely *moral.*

With this their avowed explanation, perfectly agrees their language of specification. They declare that the consecrated elements are only types, or symbols, or figures, or allegorical representations of the true body and blood of Christ. They contend, that the bread and wine pass not out of their own nature by virtue of consecration, but that physically they still remain what they ever were. They assert that as no physical change takes place in the water of baptism, so neither does any physical change take place in the wine of the Eucharist. They ever pronounce in express terms, that in partaking of the consecrated elements, we do NOT eat the *literal* flesh, and that we do NOT drink the *literal* blood of our Saviour Christ.

Nor is even this the whole of the evidence which they afford us. When the novel doctrine of a *physical* change was first started by the Eutychians, in the fifth century, it was immediately opposed by direct arguments. The Fathers of that period deny and argue against a *physical* change, and contend that the Catholic Church acknowledges no change, except a *moral* change only.

Your correspondent will now perceive the utility of the Fathers in determining controversies. If, by their evidence, the Catholic Church, down even so late as the sixth century, not to say yet later, *denied* the doctrine of a *physical* change; it is quite clear, that she never can receive from the Apostles the doctrine of Transubstantiation, as the doctrine taught by our Lord when he instituted the Eucharist.

G. S. FABER.

DR. M'VICKAR'S COLERIDGE.

No. 1.

To the Editor of the Churchman.

Rev. and dear Sir,—I observe, that the publication of Dr. M'Vickar's edition of the *Aids to Reflection*, has been severely censured—chiefly in non-episcopalian periodicals—as discourteous and injurious to the former American editor, the Rev. Dr. Marsh; while most Episcopalian periodicals, so far as I know, appear to regard Dr. M'Vickar as peculiarly deserving the thanks and countenance of his fellow-churchmen for the design and execution of his undertaking. Anxious concern for the honor of the Church, on the one hand, and reverence for the character of Dr. Marsh, on the other, have led me to take a deep interest in the question of literary morals which has thus been raised. The honor of the Church is certainly concerned in supporting Dr. M'Vickar in all attacks from without, if in acting for her interest he have always kept right on his side. But if he have *not* done so—what could be more painful to a true Episcopalian, than to see his fellow-churchmen in the false position of supporting a literary wrong, because for their apparent advantage, against—not any one sect or party—but against all the friends of literary courtesy and fair dealing, combined in the cause of a man and a scholar of a character so eminently pure, and of a name so widely known, as that of JAMES MARSH? Entertaining such views, and having for other reasons felt it to be my particular duty to speak in this matter, I am induced, Mr. Editor, to present the following remarks through your columns, to my fellow-members of the Episcopal Church, in the hope that they may thereby be at least induced not to commit themselves too hastily, but to examine the question carefully before they decide, whether to support the course of Dr. M'Vickar, or whether to abandon his cause, as one which cannot be justified without bringing discredit upon the character of a Church, which—if it makes no pretensions to what some others may think a peculiar glory—has always maintained a high standard of conduct in the ordinary duties of life.

In the year 1825, Mr. Coleridge published a work bearing the title of AIDS TO REFLECTION, *in the formation of a manly character, on the several grounds of Prudence, Morality, and Religion.* In the Preface, he placed his book in the class of *didactic* works. It was written, he said, "for all, who—desirous of building up a manly character in the light of distinct consciousness—are content to study the principles of moral architecture, on the several grounds of Prudence, Morality, and Religion." And again, "for all who feel an interest in the position, that *the Christian Faith* (in which he includes every article of belief and doctrine professed by the first Reformers in common) *is the perfection of Human Intelligence.*" But the particular class of readers most prominent in his thoughts was (he said) the studious young at the close of their education; and of this class, again, *students intended for the Ministry*; "*first*, as in duty bound, to members of our two Universities; *secondly*, (but only in respect of this mental precedency *second*) to all alike, of whatever name, who have dedicated their future lives to the cultivation of their race, as Pastors, Preachers, Missionaries, or instructors of Youth." The 'special *objects*' of the work were,—"1. To direct the reader's attention to the value of the science of words. * * 2. To establish the distinct characters of Prudence, Morality, and Religion. * * 3. To substantiate and set forth at large the momentous distinction between REASON and understanding. * * And, 4. To exhibit a full and consistent scheme of the Christian dispensation, and more largely of all the *peculiar* doctrines of the Christian faith, * * and to do this in a manner intelligible to those who do in good earnest desire to form their religious creed in the light of their own convictions, and to have a reason for the faith which they profess."

From these extracts, the position and purpose of Coleridge in writing the *Aids to Reflection* (as, indeed, in all his works and in his life) can be gathered with sufficient distinctness. Coleridge was indeed 'an affectionate and faithful son of the Church,' but deeply interested in the work of cultivation through the Christian Religion, 'of whatever name' the agents might be. From other sources it may be learned, that while he considered himself as holding the true Theology and Philosophy of the Church, he looked with almost equal dislike upon the pretensions of the Evangelistic Party, on the one hand, and upon the 'Grotianism' of the majority of the clergy, on the other—standing, as both did, in a nearer or more remote relation to what of all things he most abhorred, the Mechanical Philosophy 'of which Locke was the reputed author.' No one, however, was more interested than he in repelling the attacks of the Roman Catholics and Dissenters against the Establishment. All of these parties in their turn (so far as they took any thought of Coleridge) were equally indifferent, to say the least, to him. With such views, and under such circumstances, it would have been strange indeed, if he had addressed his book otherwise than he did—if he had sunk his desire for the furtherance of Christian culture in a zeal for the success of either of the two parties in his Church. Consistent with this position of Coleridge is the fact stated by Dr. M'Vickar, that up to the time of his death in 1834, 'his books were unread,' and his influence confined to the circle of his personal friends.

In 1829, the *Aids to Reflection* was republished at Burlington in Vermont, at the instance and under the editorial charge of Dr. Marsh. Besides various notes and selections from Coleridge's other works, then unknown in this country, Dr. Marsh prefixed a Preliminary Essay of his own, containing some fifty octavo pages, the contents of which may be briefly stated thus:—After substantially repeating the author's own direction and character of the work, and showing the necessary connexion between Philosophy and *Theological Science*, (however different the relation of opinions to the *Christian Life*,) the editor makes it his *main object* to show that the prevailing Mechanical Philosophy (as exhibited by Locke, Edwards, Brown, &c.,) in those leading principles which had an unavoidable influence upon our theoretical views of religion, was of an injurious and dangerous tendency, at war with any consistent system of Scriptural Theology—leading as it does to demonstrable absurdities. He illustrates its sinking Reason in Understanding by referring to Paley, and its confounding Spirit with Nature by a severe examination and condemnation of Edwards' doctrine [illegible] the distinction set up between *moral* and *natural* ability was nugatory. The imperative demand for a system of Philosophy consistent with Scriptural Theology was thus proved, and that of Coleridge was recommended. Some five or six pages were devoted to answering *objections* to the style, &c., of his author.

The effect produced in America by the *Aids to Reflection* thus edited and recommended, was in perfect contrast to that of the original edition in England. When Dr. M'Vickar (p. xxiv.) says that "into the heart of Americans [this 'better philosophy'] has entered widely, if not deeply—it has already penetrated the school and the pulpit—it has begun by Christianizing education," &c., &c.,—he only describes in his own manner, what was already the actual state of things in this country as early as the death of Coleridge, in 1834. Dr. Marsh's edition was extensively read—the prime intellects of New England became disciples of Coleridge and the conductors of his influence to others—until it is no exaggeration to say—what might also have been said in 1834—that there is a *School of Coleridge* in America, the foundation of which (as every member of that school would say) was laid by Dr. Marsh. It is characteristic of this school, that it was formed in the Catholic spirit of the author and his editor—not exclusively, nor even in more than due proportion, out of any one denomination:—it embraces certainly many eminent or promising clergymen of our own Church. Dr. Marsh's reputation and still more his Preliminary Essay—are universally regarded (to the extent of my knowledge) as having been both powerful and *essential* agencies in producing these results in America—as, indeed, any intelligent reader would conclude, if assured that the chief topics of that Essay (as above given) were ably treated. Hence all who have become interested in Coleridge have always associated Dr. Marsh's name with his, not without strong feelings and expressions of gratitude and respect.

To Mr. Coleridge himself—deeply feeling, as he had done, the reproach so constantly repeated, that he had wasted his powers to no purpose—the commencement of his more extended influence at the distance of thousands of miles, must have been in the highest degree gratifying. That such was actually the fact I happen to have heard myself, years ago, (at second hand,) from American gentlemen to whom he had expressed his obligations to Dr. Marsh and his gratification at the spread of his principles in America. To these more private acknowledgments there has lately been added an authentic and public testimonial of the sense of Dr. Marsh's services entertained by Coleridge and his friends. In 1839, Mr. Henry Nelson Coleridge—whose high standing as a scholar is well known in this country—the nephew and son-in-law, the daily companion and one of the Literary Executors of his Great Relative—published a fourth edition of the *Aids to Reflection*, in London, and prefixed to it Dr. Marsh's Preliminary Essay. Now as no person living could so well pretend to know the opinions and the purposes of Coleridge, both generally and also in that particular book—as no one could be more competent, from his extensive philosophical and theological reading and from his known zeal for the Church, to judge what was strictly conformable to the true spirit of those opinions and purposes—such adoption of Dr. Marsh's Preliminary Essay by Mr. Henry Nelson Coleridge must be considered, not merely as an act of courtesy, but as an approbation (as authentic as could be desired) of the contents and character of the Essay itself. It is of particular importance to remember, that a better judge of its *Catholic* spirit there could not be, nor one that would have stronger inducements to keep it separate from all connexion with the name of Coleridge, were it of a narrow sectarian character. Mr. Henry Nelson Coleridge may, therefore, be considered as having emphatically pronounced the Essay of Dr. Marsh to have been *Catholic*—according to the views of the author himself.

At the close of the same year, 1839, a second American edition was published in New-York, with the following title: "*Aids to Reflection.* By Samuel Taylor Coleridge, *with the Author's last corrections. Edited by* Henry Nelson Coleridge, Esq., M. A. *To which is prefixed*, A Preliminary Essay, by John M'Vickar, D. D., Professor of Moral Philosophy in Columbia College, New-York." [Swords, Stanford & Co.]

The very title of this edition could not be read without surprise by any one acquainted with any part of the facts above detailed. It seemed unaccountable, that the name of James Marsh should be severed from that of Coleridge, after the connexion had been sanctioned by the highest possible authority—and that too in *America*—and by an American professing to be a disciple of Coleridge. For my own part, when a brother-clergyman pointed out the notice in your paper, Mr. Editor, and said, 'Here must have been some foul play,' I rejected the supposition at once, saying I had no doubt that either there had been an understanding with Dr. Marsh, or that *his* Essay was still retained in Dr. M'Vickar's edition, although his name did not appear in the title-page. I afterwards discovered my error. Having been acquainted with the Essay of Dr. Marsh from the first, and knowing its thorough conformity with the spirit of Coleridge's writings—having also heard of the seal which had been set to its character by Mr. Henry Nelson Coleridge—it required no singular stretch of 'the logical faculty' in me to conclude that the new 'editor and commentator' must have had some '*special object*' of his own in view, different from that of the former American and the English editors, and presumably therefore different from that of the author himself. Coleridge's object the reader already knows; Dr. M'Vickar's is easily discovered. We have, in the first place, the spirit and contents of the Essay itself—assertions of Coleridge's churchmanship, condemnation of Low-Churchmen, hard names and harder facts (were they only true) applied to 'dissenters from the Church,' Coleridge's Creed drawn out and shown to be thoroughly Episcopalian, and his works declared to be co-workers with the Oxford Tracts to the same end. But, secondly, we are secured from having the inferences drawn from these sources wrested from us, by the *distinct* declaration of the new Editor himself. He says (p. vii.) 'the work is *now* addressed generally to the Church at large, but more especially to the members of that communion of which its eminent and lamented author was an affectionate and faithful son.' If [illegible] the reader should augur unfavorably of the *distinctness* in thinking and writing to be expected from the new editor, I can only say to him here, that I may have occasion to do away or confirm that suspicion hereafter, but that the present declaration can be perfectly understood—without all manner of doubt—when taken in its proper connexion. It means, *that the work is addressed*, BY THE NEW EDITOR, to *the members of all Churches that have Bishops, Priests and Deacons*, (non-Episcopalians being 'dissenters from the Church,') *and in particular to American Episcopalians.** So, again, the work itself is no longer an assertion of the distinctively spiritual doctrines of Christianity, but (as we gather both from Dr. M'Vickar's Essay as a whole, and also from a sufficiently distinct declaration, [p. x.] '*The Philosophy of the Church and Doctrine' of American and English Episcopacy.* And thus, without adducing other less striking but strongly confirmatory passages, Dr. M'Vickar's 'special object' is perfectly evident—so much so, that I wrong him, doubtless, in laboring to *prove* it, when he would perhaps openly glory in it. His aim was, to do what lay in him as an 'Editor and Commentator,' to change the direction 'and character of Coleridge's book,—to convert it from a *Catholic* work—catholic in its purpose, its subject, its spirit, and its direction'—into a narrow, *sectarian*† book—an Episcopalian Tract. And much *does* lie in the power of an editor towards affecting the direction and character of a book. By merely prefixing an Introduction of a certain character, he can prevent all but those of a particular class from becoming readers or purchasers. What non-Episcopalian or Low-Churchman would buy the edition of Dr. M'Vickar? But more than this—the editor can put a reader, that places any confidence in him, into a position which he will unconsciously retain after entering upon the work itself—a position from which every thing will appear to him as different as possible from what the author desired or would approve.

That Dr. M'Vickar's object was different from—and even *hostile* to—the object of Coleridge himself, of Dr. Marsh, and Mr. Henry Nelson Coleridge, the reader will (or I much mistake) have already decided. Dr. M'Vickar assures us that his labors were 'rightly intended' (p. xxxix;) but will the reader pronounce his object to have been consistent with sound morality? *Is it right* to make an author speak as he did not mean—to put him in a position which he never did, nor would, nor could assume himself? What do Episcopalians say of those who collect passages here and there from our early divines, and make them all reproach us, if not rigid Calvinists, as apostates from the true doctrines of our Church? What do we say, when the American Sunday School Union makes an Episcopalian author utter the language and sentiments of a Presbyterian? If Churchmen are consistent with themselves, they will condemn Dr. M'Vickar's special object; and whether *they* do or not, it cannot be doubted by others, that to prevent, in any degree, the original purpose of any book, in reference to the Editor's own particular ends is a breach of literary morals. But I hope most ardently, that my fellow-churchmen will not suffer their *apparent* interest to mislead their judgment in this matter.

Here, then, was Dr. M'Vickar's first error—a wrong to the Author and to the Reader. But the first error—in this case as in all others—of

* Even as to American Episcopalians there was need of the interpreter. Coleridge was not a member of the Church in America; and Dr. M'Vickar certainly was not addressing his edition to *English* Episcopalians. It is presumed, of course that by Dr. M'Vickar's *new* direction, is not meant its *original* direction by Coleridge himself.

† For a Churchman may act, in reference to his Church, as if it were a sect.

necessity drew its train of errors after it. It is important, however, to determine what errors *must* have followed of *necessity*, and what had mingled themselves in the train without call. For if the first error is excused, then of course the errors necessarily following are excused also; and even if we *condemn* the first, we are apt to condemn it as merely an error of *judgment*, if a delicate, generous, and upright disposition is exhibited in limiting and softening its consequences. For when a manifest fault is followed up by *gratuitous* injury, the whole transaction assumes a deep dye of wrong.

Assuming, then, with Dr. M'Vickar, that Coleridge's works is thus to leave its original Catholic character and to be converted into that of a sectarian tract, let us consider what must necessarily be done by our new Editor for that purpose,—let us see how only the least possible wrong shall follow.

If we 'consider the question curiously,' I think we shall decide, that Mr. Henry Nelson Coleridge's edition may be left unmutilated—retaining that Preliminary Essay which he has adopted, in preference to writing one of his own, and which, therefore, no less than one under his own name, has become an integral part of his edition. For the character of that Essay he has become responsible; and those who shall attack it will become responsible to him. By retaining it, therefore, we shall not have condemned the judgment of Mr. Henry Nelson Coleridge; we shall have shown *him* no discourtesy; and our promise, in the title-page, of giving *his* edition, will not have been broken to the readers. Then a second Essay of our own can be inserted *before* that of Dr. Marsh, in which we can show that the contents of the work are strictly Episcopalian, that Coleridge was 'as altogether one of us' High-Churchmen and that his sole aim was to destroy and replace that over-protestant Philosophy—that breeder of various forms of Epicureanism, Fatalism, and Low-Churchmanship—which sprang up with the defection of the Puritans in the 17th century,' and has clung like the shirt of Nessus to their unfortunate descendants, while we of the Church have *never* been without the philosophy of Coleridge—all this while a mere Goshen—a Gideon's fleece. In this way we shall have succeeded, albeit 'with immane tugging and heaving,' in lifting the great luminary out of his proper orbit into another and a narrower one, and yet we shall have graciously forborne to toss back, into 'the realms of Chaos and old Night,' his attendant satellite. Such a view of the matter appears to have presented itself to Dr. M'Vickar himself, for he virtually admits (p. vii.) that it *would* have been expedient to have retained the Preliminary Essay of Dr. Marsh, even 'in connexion with' the edition 'now' so addressed as aforesaid, but for certain reasons—which will be considered by us, gentle reader, in good time.

But, *not* to consider the matter so curiously, my own opinion is, that the omission of that Preliminary Essay *was* a necessary consequence of Dr. M'Vickar's first wrong step—and that, too, for a reason not given by himself. It was absolutely necessary that he should do any thing with Mr. Henry Nelson Coleridge's Edition, (not amounting to an alteration of the Author's [illegible]) that would sustain his own attempt to prove the work to be other than catholic. Now, to be sure, Mr. Henry Nelson Coleridge's act was conclusive, that Dr. Marsh's Essay was as catholic as the book itself; but in *this* country it was and would be known that Dr. Marsh was not an Episcopalian. How vain would be the task, then, to show *that* work to have been a mere Episcopalian Tract, to which a *known Congregationalist* could prefix an introduction, that should be adopted by the highest authority as being conceived in the spirit of the original author! But for the name and ecclesiastical connexions of Dr. Marsh, the thing could be managed. As it is, the conclusions drawn from the association of that name with the work of Coleridge, and on such authority, are so utterly inconsistent with those which Dr. M'Vickar would have the reader draw from his Preliminary Essay, that no hesitation can be allowed:—discourtesy to the nephew must be added to the perversion of the uncle's purpose; the feelings of gratitude and respect entertained by American disciples of Coleridge towards Dr. Marsh must be *outraged*; and the promise made to the reader in the title-page must be broken.—But, No! *That* need not have been. Dr. M'Vickar might lawfully have withheld that promise, and have sunk all marks of the connexion of Mr. Henry Nelson Coleridge, as well as of Dr. Marsh, with the *Aids to Reflection*, and his faults in this matter would have been none the less.

I admit, then, that IF Dr. M'Vickar was *right* in his special object with respect to Coleridge, it was right for him also to exclude from his own edition the Preliminary Essay of Dr. Marsh, *as inconsistent with the use to which the* AIDS TO REFLECTION *was now to be put.* But as this reason would hold good whether the Essay were good or bad, plain or obscure, sectarian or catholic, it would be an *unnecessary* fault towards Dr. Marsh himself to censure the *contents* of that Essay at all.

Such is the extent to which Dr. M'Vickar could be justified (even after granting him his first step) in meddling with the name of Dr. Marsh. But he would appear not to have been entirely confident of his own 'right intentions,' and therefore could not make up his mind to rely upon them alone. In this state of uneasiness, he feels that 'explanations' are 'due to the American public and to the extended reputation of that preface and its able author,' (p. vii;) and he is urged (in an evil hour, as I think) into discovering *other* reasons for rejecting the Preliminary Essay of Dr. Marsh—reasons that might have been urged as properly and as convincingly by *any* subsequent Editor of Coleridge, whether Grotian or Calvinist, Episcopalian or Congregationalist—reasons that would show (if true) that Dr. Marsh could be safely intrusted with the editing neither of Coleridge, nor of any other book. Whereas all that he had *need* to say—all that he *ought* to say—was, that to retain an Essay written by Dr. Marsh was inconsistent with the purposes of his particular edition. My readers, however, may think this doctrine over-rigid, but they must still admit, that if Dr. M'Vickar have given *insufficient* reasons—especially if he have given *false* reasons—he has *then* become a trespasser against Dr. Marsh without doubt. I leave him now, therefore, with such faults against Coleridge, Mr. Henry Nelson Coleridge, Dr. Marsh, and the purchasers of his book, as the reader may believe to have been already proved. In another number we shall see, whether to these he have added any further discourtesy or injury to Dr. Marsh. Meanwhile I have only to add, that as any thing in the nature of an attack is never justifiable when made in the dark or in a disguise, I give my name—trusting that the reader will not think me to have done so from the belief that my name is otherwise of any consequence, or even known to one in a hundred that will see it,—or from the folly of assuming unnecessary airs of defiance.

GEORGE ALLEN.

Newark College, Delaware.

ISLINGTON.

A Glimpse at Antiquity.

(Concluded.)

The Bull of Pope Clement, to Henry VIII., conferring upon him the title of Defender of the Faith, with the seal of his holiness attached to it, presented me with an evidence of the strange, and often to us, mysterious ways of Providence, in making this monarch, even through his own vices, an instrument in bringing about the Reformation in England.*

> There is a history in all men's lives,
> Figuring the nature of the times deceased:
> The which, observed, a man may prophesy,
> With a near aim, of the main chance of things
> As yet not come to life; which in their seeds,
> And weak beginnings, lie entreasured.
>
> *Shakspeare.*

The reader would doubtless grow weary, were I to recount every thought that passed through my brain in that old Chapter-House, and my speculations upon the splendidly illuminated Treaty of Peace between Henry VIII. of England, and Francis I. of France, with its large massive gold seal of exquisite workmanship,—and how visions of the "field of the cloth of gold," together with the tournaments, jousts, and revels of these celebrated monarchs, revived in my memory by this well-preserved and costly document. Queen Elizabeth had also a space in this Historical Gallery, from the original laws and institutions of the Order of the Poor Knights of Windsor, carefully written on vellum, and beautifully illuminated with her portrait and other embellishments, bound in velvet, with the utmost skill and perfection of olden art.

We were likewise afforded a glimpse of the distracted state of Scotland, at one period of her history, by a record submitted to the King of England for his decision, when the former kingdom was claimed by thirteen potentates.

Many more curiosities in this way, of which we have only given a brief abstract, are contained in that old cloistered apartment. And whilst poring over them, our thoughts went wandering back to distant times, affording us fertile themes to dwell upon:—of the gay romance, or the stern, startling facts of history, that, like bright trophies, seemed to clothe these twilight walls, and call dim historic forms before me.

It is in a cloistered place like this, and whilst meditating upon these well-preserved manuscripts, that the historian has garnered his pictured stores, which have instructed, refined, or delighted the world.

Whoever has visited Abbotsford, will bear testimony to the unqualified pleasure he has felt in viewing Scott's unique collection of rarities, displayed in his baronial-looking halls, filled with ancient armor, banners, and other warlike emblems, displayed about the walls with the taste of an artist, and the knowledge of an antiquary;—the beautiful Gothic library, containing the books he consulted, and valued so much—his curious nook of a study, with its stained glass window through which the light enters, making the sun, in imagination, seem

> "ten times more glorious
> Than that which rises in the east;"

causing the poet, as he revelled in his fanciful elysium, to exclaim,

> Break, phant'sie, from thy cave of cloud,
> And spread thy purple wings;
> Now all thy figures are allow'd,
> And various shapes of things;
> Create of airy forms a stream:
> It must have blood, and nought of phlegm,
> And though it be a waking dream,
> Yet let it like an odor rise
> To all the senses here,
> And fall like sleep upon their eyes,
> Or music in their ear.
>
> *Ben Johnson.*

The very chair in which Scott sat and wrote is here, as if to remind us more vividly of the great magician himself, whose taste and industry gathered so many auxiliaries, or aids to reflection, about his studious haunt.

We are led to picture him seated at his table, busy with his pen, and perhaps recording, some little circumstance like this in his journal:

"Talking of writing, I finished my six pages, neat and handsome, yesterday. N. B. At night I fell asleep, and the oil dropped from the lamp upon my manuscript. Will this extreme unction make it go smoothly down with the public?

> Thus idly we profane the sacred time
> By silly prose, light jest, and lighter rhyme."†

Scott's fine antiquarian taste, combined with a picturesque imagination, has imparted that peculiar graphic beauty, to his descriptions of the local scenery of Scotland. He was well acquainted with its antiquities. He has made the straths, glens, ruins, mountains and floods of his native land, classic. His countrymen, appreciating the brilliancy shed upon their common soil by the brilliancy of his gifted intellect, have religiously preserved every memorial connected with the bard. They wish every thing to stand as he left it. They honor his memory, and in doing so, they honor themselves.

The lustre a man of genius sheds upon a country cannot be too highly estimated. Genius is the gift of God, and when profitably and laudably exercised, exhibits the true source from whence all inspiration must proceed.

The Scotch prize their records and antiquities with singular devotedness. Thus Holy-Rood House, from its admirable preservation, looks precisely as it did in the days of Queen Mary, whose time-tattered bedquilt is still spread over her antique bedstead, whilst every little article belonging to her boudoir is ranged round her quaint apartments, and recals to memory the lovely face and form of this remarkable woman, and her eventful history.

This fostering care of old remembrances, has kept alive their national enthusiasm unadulterated to the present day; and it gives to Scotland its greatest charm, for it has not only served to cultivate a picturesque taste amongst them, but it has also preserved the beauties of nature herself from desecration. For nowhere but in Edinburgh, can one stand on an eminence like Carlton-hill, in the heart of a city, and survey a scene of equal grandeur; or containing, in the eye's range, so many epic and romantic themes for the historian and the poet. At your feet you behold the old palace of Holy-rood, with its ruined Gothic chapel, filled with the crumbling monuments of past ages;—Arthur's seat rises in the distance, looking towards the south;—whilst the northern view exhibits the antique castle of the Scottish Kings, with its old gray towers and battlements, keeping a firm seat upon its hereditary and rocky height. Then the middle distance, and foreground, present the most splendid, quaint, and curious combination of ancient and modern streets, time-blackened fabrics, towers, and steeples; forming altogether a picture of antiquity and beauty, unrivalled by any town in Europe.

No people are more national or patriotic than the Scotch, and we honor them for it;—for the man who does not love his country, will not be likely to love truly any thing else;—and these remains of antiquity, serve greatly to foster and enkindle in their minds those sentiments. Even the bleak cold hills of Caledonia have a charm for her children; for they are associated in their memory with some noble historic tale, song, or legend, learnt in infancy, and clinging round their hearts to the latest period of existence;—from the first dawn of childhood, down to the last lingering twilight of old age.

The affecting and touching earnestness of Scott, when returning to his native land from Italy—a dying man—and gazing with the fondness of a child upon the misty summits of his much loved, and well remembered hills;—even as a child would look languidly, and wistfully, in a fond and affectionate mother's face;—is one of the most pathetic passages in his whole life. We admire and respect a country that cherishes such feelings; or that possesses any talisman whatever within her boundaries, to draw forth such testimonies of love from her children.

None other, than one possessed of an antiquarian, and picturesque taste, could have drawn so diversified a series of antique pictures, as Scott has presented to our view, in his poems, and romances. The delightful manner in which he has wrought up and interwoven history and antiquarian lore together in his productions, constitute their principal charm. Thus Stirling Castle—Holy-Rood House—Linlithgow Castle—Melrose Abbey—Roslyn Chapel—and a multitude of other celebrated buildings, are exhibited to the mind,—not with the petty details of a surveyor, or the minute and insignificant labor of a Dutch flower painter:—but with all the graphic taste and fidelity of an accomplished genius, who understands how to treat his subject properly, and handles it accordingly.

This knowledge has been applied with wonderful truth and accuracy, to his novels of Ivanhoe—Kenilworth—and Rob Roy;—not to mention many others equally powerful in their delineations. But the characters in these productions already named, breathe the air of antiquity, and are replete with nature; there is a vitality about them truly remarkable, whilst the local scenes and stirring events of the times, are powerfully touched in, and appear to our imagination clothed in all the gorgeous coloring of those picturesque periods. We are made familiar with Saxon manners and customs—the glitter of the halbert, battle-axe, and spear—the cross-bow of the archer, in Sherwood forest, in the days of Robin Hood—and the sheen array of the tournament. The Knight Templar, and the fierce haughty Baron of that era, start into life:—or the costly, sumptuous and stately splendor of the days of Queen Elizabeth, its

> "——pomp, and feast, and revelry,
> With masque, and antique pageantry,"

as well as the bold, savage, and untamed features of the outlaw and his band of followers, in their highland fastnesses, concealed amongst the misty mountains and glens of Scotland.

And this potent, magic skill on the part of Scott, resulted from his familiarity with antiquity from childhood.

In my musings at Islington, I felt how much I was indebted to the antiquarian, poet, and chronicler, for an insight into distant times:—that is, if there be any benefit or value attached to this kind of knowledge, which, according to the views of an old writer, is of some use, and not to be despised in the way of mental illumination:—"They say it is an ill mason that refuseth any stone; and there is no knowledge but in a skilful hand serves, either positively as it is, or else to illustrate some other knowledge."*

Time and the insidious hand of modern improvement, has obliterated almost every vestige of antiquity that once clung so fondly around its chosen haunts in merry Islington, and the adjoining neighborhood. We must resort now to the page of the antiquary for some of the quaint pictures of the olden-time, and we copy one from old Strype,—not the sunniest, it is true, yet severely faithful, and somewhat resembling the delineations of Crabbe:—"Beyond Aldersgate Bars, leaving the Charter-House on the left hand, stretches up towards Isledon, commonly called Islington, a country town hard by, which in the former age, was esteemed to be so pleasantly situated, that in 1581 Queen Elizabeth, (on one of the twelve days,) on an evening, rode that way to take the air; when, near the town, she was environed with a number of begging rogues, which gave the queen much disturbance. Whereupon Mr. Stone, one of the footmen, came in all haste to the Lord Mayor, and to Fleetwood, the Recorder, and told him the same. The same night did the Recorder send out warrants into the same quarter, and into Westminster and the Duchy; and in the morning he went out himself, and took that day seventy-four rogues, whereof some were blind, and yet great usurers, and very rich. Upon Twelfth-day, the recorder met the governor of the Bridewell, and they examined together all the abovesaid seventy-four rogues, and gave them *substantial payments*; the strongest they bestowed in the milne and the lighters; the rest they dismissed with a promise of *double* payment, if they were met with again."

Goldsmith has left us a sketch of this place in his day: "Islington is a pretty neat town, mostly built of brick, with a church and bells: it has a small lake, or rather pond, in the midst; though at present very much neglected. I am told it is dry in summer; if this be the case, it can be no very proper receptacle for fish, of which the inhabitants themselves seem sensible, by bringing all that is eaten there from London."†

It is difficult to recognise any resemblance, at the present time, in these two pictures; for Islington now forms part of London, and has become completely identified with it.

In the days of Queen Elizabeth, when Islington shone in all its primitive glory, it boasted of ranges of sequestered antique houses peculiar to that period. One of these picturesque fragments survived the wreck of age and the hand of desecration until within a few years, and was once the residence and haunt of many persons of renown or genius, from Sir Walter Raleigh, down to that genuine unadulterated lover of antiquity, Charles Lamb. It was called the Queen's Head, and had been for a long period a celebrated inn. Tradition made it at one time the retreat of Queen Elizabeth, and that circumstance consequently enhanced its celebrity. It consisted of three stories, projecting over each other, (the same style may be found pure and entire at Coventry,) whilst the bay-windows and curious grotesque carvings in wood about it, gave a very antique look to the exterior. Many of these old remnants are to be seen about the streets of London at this day, and often causes the traveller to pause in his march through the metropolis to gaze upon them. They remind him of the days that are past and gone, and almost seem to speak, telling him, or rather suggesting to his mind, the lingering pictures of the poet,—of May-day pastimes:—

"They were old-fashioned poetry, but choicely good," as honest old Isaac Walton was wont to term the quality of his day:

> Come let us go while we are in our prime,
> And take the harmless follie of the time.
> We shall grow old apace and die,
> Before we know our liberty.
> Our life is short, and our days run
> As fast away as does the rain,
> Once lost can ne'er be found again;
> So when or you or I are made
> A fable, song or fleeting shade,
> All love, all liking, all delight,
> Lies drown'd with us in endless night.
> Then, while time serves, and we are but decaying,
> Come, my Corinna, come, let's go a Maying.
>
> *Herrick.*

And they revived remembrances of the youths and maidens, in their holy-day costume, dancing on the village green—the chime of the bells at evening's close,—or the festal cheer of Christmas—when the interior of these buildings were decorated with green holly, and the shy maid looked askance beneath the mistletoe bough,—and the blazing yule-log sent its ruddy columns up the spacious and ample fire-place,—and the nut-brown ale, the laugh, and the jest, went round. The grim boar's head, flanked by the huge surloin, and decorated with bays and rosemary, smoked on the table, laid in the Squire's hall:—and the Christmas carol, as well as the Christmas pie, came in for its proportion of praise and approbation.

We never look upon one of these choice remnants of the olden-time, without their suggesting these themes, and being irresistibly reminded of many a poetical picture of by-gone days; and whenever I chanced to gaze upon these antique mementos, in my rambles over England, they seemed to me as if kindly, or thoughtfully preserved from destruction, to furnish subjects for the poet and chronicler, and thus give him as it were a glimpse of antiquity.

These were the books the old poets studied, and reflected upon: for libraries, in ancient days, were rare, and valuable; too much so for them to have any great store. But nature and antiquity was ever before them:—the dewy landscape—flowers of loveliness—the soft flowing river—the tangled shady-wood—the ivied tower—and the picturesque dwelling—combined with all other mute and material things, composed his cherished imagery. And with these themes constantly in view, he formed poetic garlands, as silent time stole quietly away.

And thus calmly and sweetly would he meditate upon the stream of life:—

> 'Here will I smell my remnant out and tie
> My life within this band.'
>
> But time did beckon to the flowers, and they
> By noon most cunningly did steal away,
> And wither'd in my hand.
>
> My hand was next them, and then my heart.
> I took, without more thinking, in good part
> Time's gentle admonition;
>
> Who did so sweetly death's sad taste convey,
> Making my mind to smell my fatal day,
> Yet surg'ring the suspicion.
>
> Farewell, dear flow'rs! sweetly your time ye spent;
> Fit, while ye liv'd, for smell or ornament:
> And, after death, for cures.
>
> I follow straight, without complaints or grief,
> Since, if my scent be good, I care not if
> It be as short as yours.
>
> *George Herbert.*

We might thus add diamond to amethyst, by way of illustration, and decorate our pages with these gems from the old poets, all quaintly characteristic of that rich vein of thought pervading the olden-times, and breathing the vital freshness of nature and subtle fancy:—but we must refrain. We have already quoted so many specimens, that one borrowed coronal of brilliants seems likely to crush the slender setting in which they appear.

We have often imagined the greatest of all painters from nature—Shakspeare—gazing about the curious old buildings of his native town of Stratford-upon-Avon,—or loitering about the tower of London, Westminster Abbey, or the Temple Gardens, and then painting his pictures with that freshness and true fidelity, only to be acquired by this out-door study, a familiarity with men and things; and not to be obtained or learnt in the seclusion of the closet.

It was in his checkered wanderings that he obtained that insight into the subtle impulses of human action, and commented upon the passions,—and pondered over his noble and depraved characters, as he obtained a glimpse of them, either in the "gorgeous palace"—"the solemn temple"—or the "cloud-capp'd tower."

Antiquity was not lost upon him. It had its influence. And he has drawn his moral conclusions from the most ancient and venerable of all books—the Bible. And his ethics consequently are so just, and so profound, that they awe and delight the world; thus making his writings a text-book for the moralist and the philosopher.

As I write, the witchery of antiquity seems to creep over me. I am in ancient London! It is past midnight by the distant chime of the Abbey clock of Westminster. How strange its vibrations—how like an airy dream! The busy world, even of London, is still and silent around me. Yet this very hour so hushed and quiet, so peaceful and so calm where I sit, is not so to many a perturbed and aching breast within the limits of this gigantic city. Yes, throbbings deep and wild agitate many a son and daughter of trouble, misfortune, or of guilt. What scenes are enacted, even at this apparently tranquil hour, in this vast metropolis,—a metropolis once trod by the great or mighty men of history! What a throng of spirits, good or bad, have haunted its streets, and trod its pavements, now ranked amongst those, who have blessed or cursed mankind, either by their winning deeds, or evil graces. What moments are these for reflection;—for the mind to dwell upon! At such an hour as this,—

> "Faster than spring-time showers, comes thought on thought."

And they are strangely tinctured with the antique mould of distant times. The notes of the Abbey clock admonishes us with its iron tongue,—eloquent as if an angel spoke in holy whispers to the soul, of departed hours; and that more solemn one, when the fitful pageant of this world shall pass away,—its shadowy forms no longer hold the mind in thrall—its new-born gauds and bubbles—passions—hopes—and fears—shall cease to agitate us, or the breathing multitudes that throng this city's busy courts, from the gorgeous palace where the youthful Queen seeks slumber upon the gold embroidered couch, within tapestried walls; down to the "dedicated beggar" in the open air, who is even now sleeping under the canopy of the skies.

There is a lulling harmony in these fleeting vagaries, stealing over our silent meditations. We can compare them to nothing but the elfin fantasies scattered about the aisles of some Gothic cathedral. At this still hour we are apt to muse upon the dim imagery of history. The comparative quiet of a vast city like London, has something in it impressive and sublime:—there are voices in its midnight chimes, that seem to mutter of past ages, calling up spirits, not only from the vast depths of time, but also from the inner cells of the human heart. "All that is worth remembering in life, is the poetry of it—the rest is mere oblivion, a dead letter," says some writer. We will take one last glimpse to further this reverie, from our window, of the distant towers of Westminster Abbey, as they rise up majestically; invested with the hoar and sculptured honors of centuries,—whilst all the poetical and historical associations of these remote periods are clustered about them;—and then retire to sleep, "perchance to dream," anon of antiquity! D.

* The ancient rosary worn by Henry the Eighth, is in the possession of the Duke of Devonshire. We transcribe a description of it, from an old English publication, now forgotten. Upon the four sides of each bead are four circles, within which are carved groups; the subjects of each group being taken from a different chapter in the Bible. Nothing can surpass the exquisite beauty of the workmanship of this relic of other days. Every figure is perfect, in spite of the extreme minuteness of their size; and the whole is from the design of that great master, Holbein, who has painted Henry in these identical beads. The rosary is ingeniously preserved from injury, while it is exhibited to full view, from being suspended within a bell glass.

† Sir Walter Scott's Journal.

* Citizen of the World.

† Herbert's Remains.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

(LENT CONTINUED.)

It is a principle deeply implanted in our nature, and on which we perpetually act, that it is proper to give at times *special attention* to even *ordinary duties*, and so to order and arrange our several important concerns as to give to each its proper place, care, and influence. Every day's experience teaches us, that in order to secure general efficiency in the various departments of our duty, it is of indispensable importance that some method be pursued assigning a proper time to each. The principle is as valuable in religion as in other duties. It has divine sanction in the appointment of one day in seven for special religious observance. The service of our Maker, and the exercises of religion, are at all times binding; but for the maintenance of their proper spirit, and to guard against undue hinderance to them from necessary attention to secular affairs; they are not left to occasional regard, as convenience may allow; but are, on these consecrated days, to be specially binding.

Upon the same principle, stated occasions of special humiliation and thanksgiving were appointed by Jehovah for His people Israel. Upon the same principle, the Church of Christ, in all ages, has had its days and seasons of special religious observance; civil governments, not lost to a sense of religion, have appointed or recommended days of humiliation and of thanksgiving; and even Christians who profess opposition to observing the holy days of the Church, act upon the same principle by observing days and seasons of special solemnity, and proposing particular topics for discourse and prayer, as proper at stated times. Every Christian, too, finds it necessary to the maintenance of a *spirit* of devotion to have *stated* occasions for engaging in its *exercises*, and these, at times, of *peculiar* solemnity.

The nature of things, then, as God has been pleased to constitute it, and the judgment and practice of men in all ages, establish the reasonableness and propriety of that part of the requisitions of the Church for her days of fasting, which embraces "extraordinary acts and exercises of devotion." Days and seasons in which these are considered as specially binding, duly observed, are ever found to be most important auxiliaries in the divine life. They are means which God has been pleased to honor with abundant blessing, for elevating the soul above earthly contamination, and fitting it for the high and holy devotions of a better world.

The next branch of the duty now required of us is "fasting," that is, "such a measure of abstinence as is more especially due to extraordinary acts and exercises of devotion."

The terms in which the Church thus sets forth this duty are in accordance with the elevated and Scripture course which, in all things, she pursues. She leaves her requisition of this duty as she finds it in the New Testament, clear in its binding obligation on her members, but not clogged by minute and questionable prescriptions. It embraces *abstinence connected with devotion*; that is, *self-denial*, in any particular, so regulated in kind and degree, and governed by such principles and views, as to make it a strictly *religious exercise*.

The natural advantages of the stated observance of this duty must be obvious. I say stated, for if it is not, it will be in very peculiar danger of being altogether neglected. It is a most important and efficient mean of giving a man control over himself. Constant indulgence of his appetites and inclinations, even though he may be conscientiously scrupulous against criminal excess, can hardly fail to carry him, at times, beyond the bounds of innocence and safety. There is in man's fallen nature so strong a tendency to excess in what is congenial to it, that it requires constant watchfulness, and a perpetual guard to ward it off. The boundary between right and wrong is, in many cases, so narrow, that the only security against passing it is to stop short of it. Sufficient mastery over our passions, affections, and appetites, to enable us to do this, can hardly be expected without occasional, and under certain circumstances frequent, voluntary resistance of their claims, and subjecting of them to denial of even innocent indulgence.

The discipline thus exercised prepares the mind for the readiest admission, and most unincumbered exercise, of virtuous and religious affections.

These are propositions of which ample proof will be found in the breast of every reasonable and reflecting man; and they are truths recognized and enforced in Holy Writ. They rest on principles which God has been pleased to incorporate into the systems of both His providence and His grace.

When our Lord established as a fundamental rule of His religion, "If any man will come after me, let him *deny himself*, and *take up his cross*, and follow me;" (St. Matthew 16:24); gave directions to be observed by his disciples *when they fasted*, and promised signal "reward" for doing so properly—(St. Matthew 6:16, 17, 18,)—when *ministering to the Lord and fasting*, and *fasting and praying*, are joined together as Christian exercises (Acts 13:2, 3,—16:23. 1 Corinthians 7:5,)—when the apostle declares that "they that are Christ's have *crucified the flesh with the affections and lusts*; (Galatians 5:24;) represents the *mortifying of the deeds of the body*, as necessary to spiritual and eternal life; (Romans 8:13;) and notices, as the mean adopted by himself to prevent the awful consequences of being "a castaway," that he *kept under his body and brought it into subjection*; (1 Corinthians 9, 27;)—we cannot doubt of this being a Christian duty, and one of the means which the Holy Spirit is pleased to bless for the imparting of his sanctifying and strengthening influences. In this light, and as an expression of sorrow for sin, it is commended to our serious regard in both the Old and New Testament.

Upon the principles above noticed, it is evident that if we would faithfully discharge this duty, we must appropriate certain times when it shall be more peculiarly binding, and when we feel ourselves especially obliged to prevent its being hindered even by indulgences not improper in kind, or excessive in degree.

When shall these times be? The devout Christian who loves order, who feels respect for Christian antiquity, and who recognizes the right of government which God has given to His Church, will certainly be disposed to regard her appointments in this matter as of authority. Her holy days and seasons will be reverently observed by him.

And thus is naturally introduced the subject of the proper mode of observing this solemn season.

Our Saviour (St. Matthew 6:16, 17, 18) evidently forbids the connexion of the duty of fasting with ostentation, seclusion, moroseness, or any thing that may give it an unlovely aspect. It is an affair between a man's conscience and his God. His spiritual good, and not credit with the world, should be its only object. It consists in expressing the emotions of true repentance, and an humble sense of his need of the renewing, sanctifying, and strengthening grace of God, by accompanying his devotions with voluntary self-denial of even innocent indulgences and enjoyments of any kind. The eye, the ear, and the sources generally of bodily enjoyment and comfort, and of those of a merely worldly nature, as well as the palate should be subjected to its holy discipline. The exercise of *heart* is all that is valuable in abstinence, as a religious duty; and this may be effected by self-denial in any particular. The particular mode of performing the duty must be determined by the circumstances of every Christian. It should avoid on the one hand, all ostentation; and, on the other, every degree of shame of religious duty, and fear of the scoffs of the worldly and the wicked. It should be such as to secure devout observance of the prescriptions of the Church, and at the same time not expose her to the charge of unfriendliness to the cheerful, kind, and social spirit of the Gospel. And most especially should it be guarded against the wretched fallacy of regarding its mere outward observance as of any worth; against attaching to it any idea of merit; and against the sad abuse of judging for others by presuming to make our adopted measure of its discharge a criterion by which to determine their Christian consistency. It would be presumptuous, even if it were possible, to lay down minute rules for general application in the observance of this and other fasts of the Church. A *forced* observance, being merely outward, would have no connection with Christian devotion.

Extraordinary acts and exercises of devotion, should engage the observance of every Christian with a frequency and solemnity befitting honest and sincere endeavors to promote the glory of God, and his own spiritual and eternal welfare; but much must be herein left to each one's individual circumstances, and to the dictates of his own conscience.

Abstinence or self-denial ought to be practised by all. But exactly when or how, each Christian must determine for himself. He only can tell from what innocent indulgences he may abstain without the appearance of affected singularity. He only can tell under what circumstances the discharge of this duty would wear the ungodly aspect of superstitious rigor; and to his own conscience it must be left to determine when this evidence of his faith should be had to himself before God, and when it should be openly demonstrated, with a view to the advantage of religion, the honor of the Church, and the benefit of his fellow-men.

Still, with all the qualifications hence arising, self-denial is a Christian duty. A truly conscientious man, will find many ways and opportunities of practising it, on days and seasons when the Church requires him to regard it as peculiarly obligatory; and this in its proper unostentatious spirit, with the true affections of the Gospel, as an expression of heartfelt repentance of sin, as, through the faithfully sought blessing of divine grace, a mean of pardon, an aid to devotion, and a source of increased ability to encounter the enemies of his salvation, and of increased purity and spirituality of heart and life. His hope of its efficacy to these ends will flow from an entire reliance on the merits of Christ's atonement as alone sufficient to secure any blessing to the means of grace and conditions of salvation.

Are the members of the Church alive to their duty in this matter? If they give, in their practice, no distinction to her solemn days and seasons, do they act as her friends, attached to her interests, and revering her authority? Do they not rather expose her to the scoffs of her enemies, and sanction the idea of her having retained useless and superstitious prescriptions? And seeing that fasting or self-denial is required in Scripture as a duty of all who would follow Christ, are they not indifferent in their obligations as *Christians*, when they treat as a thing of nought the wise and pious provision of the Church for the exercise of this duty? She does not burden her requisitions with minute particularity. She imposes no particular mode of performing this duty. She favors nothing of superstition, ostentation, formality, or gloom, in its discharge. With God's word, she lays upon her members an obligation to that discharge; provides, with the venerable authority of Catholic antiquity, judiciously selected days and seasons for its solemn stated observance; and then leaves compliance with the consciences of her members.

It is delightful to contemplate the character of the faithful Christian who, in the exercise of true evangelical piety, acts, in this and all other matters, up to the spirit of the Church's holy directions and appointments. By extraordinary acts and exercises of devotion in his retirement and his family, and in his attendance, more frequently than his duties usually admit, at other times than the Lord's Day, on the services of the sanctuary,—he hallows the "Days of Fasting" appointed by the Church, and thus improves them to the blessed purposes for which they were designed—the increase of his devotion, the strengthening of his faith, and the drawing of him nearer to his God.

To his acts and exercises of devotion, he adds, as their proper attendant, and as to be sanctified by them, the abstinence or self-denial, which she also enjoins; avoiding, however, all approach to display a self-righteousness, and governed solely by an humble and devout desire to do acceptable service to Him who seeth in secret.

Upon these principles, he subjects his appe-

tites, his desires, his love of pleasure, his love of profit, all the inclinations and affections of the natural man, to that salutary restraint, and strives to gain over them that constant control, which are necessary to preserve them from excess, and which can be attained only by occasionally willingly denying them indulgence even on proper objects, and in an innocent degree.

His faith in the merits of Christ, as alone sufficient to secure a blessing on this holy exercise, and his prayers for divine grace that a blessing may be experienced, come up with acceptance before God. His affections are chastened, and his heart purified. Strong in the strength which God supplies, he maintains a successful struggle against the enemies of his salvation. His life in the evangelical holiness and virtue which characterize it, is truly one of faith in the Son of God. When the time of his departure is at hand, and had he lived in full indulgence all his days, his separation from the world would be hard and painful, it is an event for which he is well prepared. Having seen the world in its true light, and accustomed himself to willing curtailment of its enjoyments, he has learned that it is not necessary to his happiness. Other joys and pleasures are before him—joys and pleasures, for preparation for which he gladly denied himself those of time and sense. On them he enters, praising and magnifying His glorious name, through whose merits and grace his humble services have been blessed, their imperfections overlooked, their deficiencies remedied, and himself received, from a state of probation, where self-denial was mercifully ordained as a mean of security against the destructive influence of the world and the flesh, into that state of reward, where every desire of the soul is pure, and blest with full and everlasting fruition.

DIES SANCTUS.

For the Churchman.

EMBER-DAYS.—CONTINUED.

It is proposed, in these observations and reflections, and those which, God willing, will be offered on the other Ember-Days of the present year, to advert to the *character of the Christian ministry*; the *appointed mode of admission to it*, its *duties*, and its *qualifications*.

The character of the Christian ministry, we learn from the words of our Lord, at its institution, and from the other references made to it in the New Testament.

The Apostles received several distinct commissions. In the first, it is merely said that our Lord "ordained" them, and "sent them to preach the kingdom of God," with power to work miracles in proof of their mission. (St. Matthew, 10 : 5–8; St. Mark, 3 : 14, 15; St. Luke, 9 : 2.) Another commission is couched in the following stronger and more pointed and comprehensive terms: "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (St. John 20 : 21, 22, 23.) Another enlarges their sphere of operation, heretofore confined to the Jews, so as to embrace the whole world, and in order to its full accomplishment, recognizes a succession, even unto the end of the world, of holders of their commission. "Go ye and make disciples of * all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo, I am with you alway, even unto the end of the world." (St. Matthew 28 : 19, 20.) At the institution of the Holy Supper, the Apostles were commissioned by our Lord, to *do in remembrance of Him*, what He then did in establishing that blessed sacrament. (St. Luke 22 : 19; 1 Corinthians 11 : 24, 25.)

We have also an account of the appointment of another order of ministers, the "seventy." They are said to have been "sent," (St. Luke 10 : 1,) to bless in Christ's name, (St. Luke 10 : 5,) and to announce the coming of His kingdom. (St. Luke 10 : 9, 11.)

Ministers are termed in the New Testament, "ambassadors for Christ," "by" whom "God" speaks, and who act "in Christ's stead;" (2 Corinthians 5 : 20,) to whom "a dispensation of the Gospel is committed;" (1 Corinthians 9 : 17,) and who are vested with "the ministry of reconciliation" between God and man, (2 Corinthians 5 : 18.)

These passages, among many of similar import, clearly evince it to be the doctrine of the New Testament, that the Christian ministry possesses a divine commission, its members being invested with authority from Heaven.—What else can give them a right to preach the Kingdom of God? What else to pronounce the forgiveness of sins? What else to make men disciples of Christ? What else can give them a title to the appellation of ambassadors of Christ, authorized to act in his stead; by whom God himself speaks to the world; and to whom is committed a dispensation of the Gospel, and the ministry of reconciliation between God and man?

This idea of a Heavenly commission being possessed by the Christian ministry, suggests important and highly interesting reflections to Christians generally, to those who design entering the ministry, and to those who are vested with its high and holy commission.

Christians should form and cherish ideas of the ministry agreeably to the character which thus appears to be imparted to it by the word of God. They should regard it not merely as a learned profession, an honorable station in the world, or a respectable mode of obtaining a livelihood; but as *a divinely appointed and commissioned office—a legation from the Court of Heaven*. He who holds it is to be esteemed, not as one expected, in the public exhibition of his talents, to please his audience, and that he may please them, to court their approbation and applause; not as an object of mere critical observance; or a functionary whose services may be attended or disregarded, as humor or inclination dictate; but as one who comes with an offer of salvation from heaven, and empowered to extend to men means and conditions of that salvation, and be their guides and aids in using those means, and performing those conditions.

Taking this view of the Gospel ministry, and in the Spirit which it suggests, the devout Christian feels it to be a sacred duty, and finds it to be an exalted pleasure, to wait on its hallowed services. At those solemn seasons, especially when the Church more immediately presses the subject upon the notice of her members, he gives hearty thanks to God for His great love in sending his ministers on their errand of mercy to the human race; and offers devout and faithful prayers that their number may be increased by the accession of well-fitted men; that God's grace may be with them in their ministrations, and His blessings rest upon them; and that the people may be duly impressed with a sense of the unspeakable privilege which they enjoy in having access to the services of God's ministers.

In such an one the witnessing of an ordination always excites a deep and sacred interest, as an act most intimately connected with the honor of God, the interests of the community, and man's everlasting welfare.

* The proper rendering of the word translated *teach*.

Those who look forward to the Christian ministry, ought to reflect seriously what it is that they have in anticipation. If to get a living, to fill a respectable station, to rank as men of talents, to display their powers, or to win applause, is their object, they are in danger of awful abuse of holy things, and profanation of God's name and service. They are seeking a *commission from Heaven*. They are raising their pretensions to being *God's ambassadors*. They are to represent, in functions of infinite moment to man, the King of Heaven, and the Saviour of the world. They are to have souls committed to their charge. They are to be called to account for the eternal state of fellow-men. O! let them pause, lest they intrude inconsiderately and lightly into so holy an office. Let them pray most earnestly for the grace of God, and add constant and vigorous efforts to improve that grace, that they may be preserved from such awful impiety, and spared the tremendous punishment that must ensue.

To the hearts of the ministers of the sanctuary, these Ember seasons should bring home reflections of a most serious nature. The high and holy vocation with which they are called, and the momentous commission which they bear, should press upon them the heart-stirring questions, whether, by fidelity, watchfulness, and prayer, by zeal, diligence, and unwearied assiduity, they seek to discharge its infinitely momentous obligations; whether the honor of God, and the eternal welfare of souls, is their only object; whether they adorn their office, or by ignorance, inattention, worldly mindedness, love of popularity, self-exaltation, or self-display, they expose it to the light esteem of men, and render it dishonorable to God, and injurious to the Church.

Let all, clergy and people, unite in humble, fervent prayers that the ministry be not justly to be blamed in any thing; but that, adorning, in their life and doctrine, the religion with which they sustain so special a connexion, and advancing, by their pious labors, its holy influences, they may prove indeed the salt which is to ward off the corruption that so lamentably threatens to fill the whole earth with moral pestilence.

DIES SANCTUS.

For the Churchman.

CITY MISSION.

Mr. Editor,—Allow me to direct the especial attention of your readers to the report published in yours of March 7th, from the appendix to the Journal of our last Diocesan Convention—of our excellent City Missionary at large, the Rev. Mr. Frazer. Whether in the foreign, or domestic,* or diocesan missionary department of the great field, I doubt whether we have a man who possesses, and constantly acts out, a more thorough missionary spirit, than he does. We have not one more deserving of the sympathies and liberal support of the Church. There is not a sphere which requires more self-denial, greater sacrifices, and a fuller possession of every missionary qualification, than does that in which he executes his daily and untiring round of duty. True: his is a sphere of which, necessarily, the public know little. And I am not without my fears that there are narrow minds among us which, because his operations are, from their very nature, veiled from extensive observation, find it suitable to their views to question their efficiency. Sir, I have been a friend to the city mission since its first establishment, and have made its operations, in every department, matter of close and serious attention. And I avow it, without hesitation, to be my honest conviction, that this *mission* at large is, beyond compare, the most important department of its operations, and that without which our mission Churches would but very partially answer their originally designed purpose.

There are also, I am told, among professed friends to our city missions, certain utilitarians, who, deeming the mission at large to be a somewhat inferior station, think it ought to be had *at the cheapest rate*. This is an egregious fallacy. If, in any one department of ministerial duty, there ought to be a well-informed mind, a sound judgment, a great knowledge of men and things, yes, and a no limited knowledge of languages and of the practical sciences, it is in that of the city missionary. He is incessantly brought in contact with poverty, and even infamy of the lowest kind, connected with great shrewdness, no little intelligence, and a greater or less knowledge of the ordinary, and sometimes the higher branches of learning. And let me say, in passing, that our present most devoted and excellent missionary at large has made himself respectably acquainted with both the French and German languages, because he found them peculiarly useful in ministering to the spiritual wants of the wretched poor of our city.

But time presses upon me, Mr. Editor, and I can now say no more—need more be said to those who have the true missionary spirit?—than that this inconceivably important department of missionary labor is in danger of perishing for want of support. Surely there is enough of true piety in the Church in this city to prevent this. I hope to address you again on the subject.

PHILO-MISSIONS.

* *Domestic* I understand to be a term considered applicable to missions in our country beyond our diocese; those within being termed *diocesan*.

For the Churchman.

THE MISSIONARY SPIRIT.

Mr. Editor,—Please say for the information of all who feel interested in the cause of Christ and His Church, that the missionary fund of the Education and Missionary Society of this Diocese—still embracing missionary operations in both the Dioceses of this state, is $1162 11 short of what was due to missionaries on the first of January last. What will the missionaries do on the first of April, their next quarter day? Will the Dioceses allow them to find an empty treasury, and consequently no means of having their drafts honored?

My authority for the above statement is the report of the Treasurer at a meeting of the Board this evening.

A MEMBER OF THE BOARD.

Monday, March 9.

SPIRITUAL DESTITUTION OF BETHNAL-GREEN.

A few days since we announced the munificent donation of £6,000 from a clergyman and his sister, in aid of the fund for building churches, &c., in the parish of Bethnal-Green, and we have now the satisfaction to learn that an additional anonymous donation of £2,000, under the title of "Commercial Prosperity," has been paid to the same fund. We trust that, by the munificence of others who have been blessed with similar commercial prosperity, the sum of £32,000, still required to complete the £75,000, will not only shortly be realized, but that individuals will be found to supply the churches proposed to be erected with adequate endowments, in a district whose poverty precludes the hope of all other sources of income to the clergymen.

THE CHURCHMAN.

SATURDAY, MARCH 14, 1840.

In consequence of the unexpected length of the communications in the present number, we have been obliged to omit the usual quantity of editorial matter.

For the same reason we have been obliged to defer Dr. Cruse's able and sententious vindication of Cyprian, from the misrepresentations of Isaac Taylor. We regret this the more, as Dr. Cruse's article was in ample time for the present number.

LENT.—We commend to the attention of our readers the excellent remarks on the season of Lent, which will be found in another column, copied from the CHURCH, an ably edited paper from Upper Canada.

There is evidently an increasing disposition on the part of Churchman, to observe in a proper manner, the festivals and fasts which occur in the course of the ecclesiastical year, and we welcome this inclination as the harbinger of a fuller obedience to the requirements of the Church, the most prominent effect of which would be an increased devotional spirit, and a more uniform illustration of Christian virtues. While thus removed from languor on the one hand, and fitful excitement on the other, the practical wisdom with which the requisitions of the Church have been made, would be apparent to all.

"Dies Sanctus" needs no word from us to secure for him the grateful attention of all readers.

COLERIDGE.—The letter of Professor Allen is inserted at his own request, and with the understanding that his name was to accompany it. We have cheerfully complied with the Professor's request, but consider the accompaniment of his name as exonerating us from all responsibility for the positions, either direct or indirect, which his letters may contain.

TO CORRESPONDENTS.

"C." in our next. "Beveridge," and "Old Paths," are received.

☞ NEW AGENTS.—W. C. Little, Esq., bookseller, of Albany, has kindly consented to act as Agent for that city, and Alexander Walsh, Esq. has also consented to act, *gratuitously*, for Lansingburgh and its vicinity.

[COMMUNICATED.]

The Board of Managers of the Daily Infant Mission School No. 1, attached to the Church of the Holy Evangelists, for the first time this season present an appeal in behalf of their school. In order to reduce their expenses they have been obliged to part with one of their most valuable teachers; and although the strictest economy has been exercised in the management of its financial department, yet after the teachers' salaries for the last quarter, and other expenses are paid with the money received from annual subscribers, their treasury will be completely exhausted. The Board think it unnecessary to enter into detail of the management of the school, it having been brought before the public several times during the 8 years of its existence. Although they have frequently been fearful that they would be obliged to close their doors against the children committed to their charge, a kind Providence has raised up friends in their utmost need, to enable them to continue their labor of love to these poor destitute little ones, destitute, in every sense of the word, the greater proportion of them never having been taught to bend their knee to their Creator, and whose young minds were as barren in spiritual cultivation as the heathen who "bows to wood and stone." Will not Christians then of our own beloved Church, help us to extend the knowledge of the Gospel to these dear children, of which they cannot have the advantage in our ordinary public schools? Surely they will, if they remember the promise "that if we cast our bread upon the waters, we shall find it after many days."

Any donations left with Swords, Stanford & Co., or with the Missionary, the Rev. Mr. Pound, will be thankfully received.

JOURNAL of the PROCEEDINGS of the SECOND CONVENTION of the PROTESTANT EPISCOPAL CHURCH in the Diocese of Louisiana: held in Christ Church, in the city of New-Orleans, on Thursday, the 16th of January, 1840.

NEW-ORLEANS, Jan. 15, 1840.

This being the day appointed for the meeting of the Annual Convention, several members assembled; but a quorum not being present, they adjourned to meet on the following day at 12 o'clock.

CHRIST CHURCH, Jan 16, 12 o'clock.

The members met agreeably to adjournment; and after prayers by the Rt. Rev. Bishop Chase, of Illinois, the Convention organized by the appointment of the Rev. N. S. Wheaton, D. D., President *pro tempore*, and Thomas N. Morgan, Secretary. At the request of the President, the Rt. Rev. Bishop Chase presided in the Convention.

The Rev. Dr. Wheaton, and John Whitehead, Esq., were appointed a committee to receive and examine the certificates of the Lay Delegates; who reported the following persons as entitled to seats in the Convention:—

From Christ Church, New-Orleans, Richard Relf, James Hopkins, Ambrose Lanfear, Lucius C. Duncan, and John Whitehead:

From St. Paul's Church, New-Orleans, Richard Swain, Thomas Sloo, Jun., and Thomas N. Morgan.

Present—Rev. N. S. Wheaton, Rev. Charles Goodrich; James Hopkins, Ambrose Lanfear, John Whitehead, Richard Swain, Thomas Sloo, Jun., and Thomas N. Morgan.

On motion by Dr. Wheaton, a committee was appointed by the chair to nominate a Standing Committee for the ensuing year; whereupon the following persons were nominated, and confirmed by a vote of the Convention:—

Rev. N. S. Wheaton, Rev. Charles Goodrich; Richard Relf, and L. C. Duncan.

The President of the Standing Committee reported, that agreeably to the instructions they had received from the last Convention, they transmitted to the Rt. Rev. Leonidas Polk, Missionary Bishop of Arkansas, the resolutions of said Convention, placing the Diocese of Louisiana under his Episcopal charge; and that they had received the following reply; which, on motion, was directed to be placed on the Journal.

COLUMBIA, February 14, 1839.

To the Rev. N. S. Wheaton, President of the Standing Committee of the Diocese of Louisiana.

REV. AND DEAR SIR,—Your favor of the 16th January, covering certain resolutions of the Convention of the Diocese of Louisiana, placing that Diocese under my "full Episcopal charge and authority, according to the provisions of the 3d Canon of the General Convention of 1838, and requesting my acceptance of the same," is received.

For the kind manner in which the Committee has chosen to discharge the duty imposed on it by the Convention, you will please accept my cordial thanks; with assurances that I accede to the wishes of the Convention with much pleasure, and that I will contribute whatever services I can, consistently with other engagements, to the furtherance of the interests of our beloved Church in your Diocese. With sentiments of great respect, affectionately, your friend and brother,

LEONIDAS POLK.

The President of the Standing Committee read a dismissory letter from the Bishop of Pennsylvania, transferring the Rev. William B. Lacey, D. D., from that Diocese to the Diocese of Louisiana.

On motion, by the Rev. Mr. Goodrich, *Resolved*, that the Parochial Reports be now received and read.

PAROCHIAL REPORTS.

The Rector of Christ Church, New-Orleans, reports for the last year, the following ecclesiastical transactions in his parish, viz.

Baptisms, (infants 45, adults 2,) 47; marriages, 13; interments, 46; communicants, about 150. There are about 70 pupils in the Sunday school, principally the children of members of the parish. $700 have been contributed to the Missionary Society; $500 towards erecting a church at Matagorda; and $170 for a similar purpose at Key West.

N. S. WHEATON, Rector.

Report of St. Paul's Parish, New-Orleans.

Baptisms, (infants 6, adults 2,) 8; marriages, 2; funerals, 2; communicants, (2 died and 4 removed,) 31.

Since the meeting of the last Convention a neat edifice has been erected for the congregation to worship in—a flourishing Sunday school is connected with the parish, and the ladies of the society have formed a sewing circle for missionary and other benevolent objects.

C. GOODRICH, Rector of St. Paul's.

The Treasurer of the last Convention reported, that the bill for publishing the Journal of the Primary Convention had been paid by the Vestry of Christ Church.

On motion, by Dr. Wheaton, *Resolved*, that the Secretary be instructed to publish the Journals of this, and the preceding Convention; and to call upon the different parishes for the assessments specified in the 3d Canon, to defray the expenses thereof.

On motion, by the Rev. Mr. Goodrich, *Resolved*, that the Convention adjourn to meet in Christ Church, New-Orleans, at 11 o'clock, on the third Wednesday in January, 1841.

No more business having been presented, after prayers by the Bishop, the Convention adjourned.

Attest,

THOMAS N. MORGAN, *Secretary.*

List of the Clergy residing in the Diocese.

Rev. N. S. Wheaton, D. D., Rector of Christ Church, New-Orleans; Rev. Charles Goodrich, Rector of St. Paul's Church, New-Orleans.

Rev. Daniel S. Lewis, Rector of Grace Church, St. Francisville; Rev. William B. Lacey, D. D., President of College at Baton Rouge; Rev. Roderick H. Ranney, Professor in the College at Baton Rouge.

CALENDAR.

MARCH.

15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

APRIL.

5. Fifth Sunday in Lent.
12. Sunday next before Easter.
13. Monday before Easter.
14. Tuesday before Easter.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday in Lent, March 8, Church of the Ascension.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church; P. M. Christ Church, *Brooklyn.*

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 12, Mission Church of the Epiphany.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New-York.—First Sunday in Lent, March 8, in the morning, confirmed 64 in the present place of worship of the Church of the Ascension.

In the afternoon, confirmed 52 in St. Bartholomew's Church.

☞ Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also that he may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness. tA1

NOTICES.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A Special Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 16th instant, at half past 7 o'clock.

By order of the Board.

A. W. O. SPOONER, Recording Secretary.

New York, March 14, 1840.

N. B. The members are *all* particularly desired to attend.

CHURCH OF THE ASCENSION.

The Rev. Dr. WHITTINGHAM will preach a sermon before the Young Men's Auxiliary Education and Missionary Society, on *Sunday evening next*, (the 15th inst.) in the building occupied by the congregation of Ascension Ch., in Ninth street, near Broadway. A collection will be made in aid of the funds of the Society. Service to commence at *half past seven* o'clock. The friends of missions are respectfully invited to attend.

March 10th, 1840.

ST. JOHN'S CHURCH.

On Sunday evening next, God willing, a Sermon will be preached on the following subject: "*Missionary failures the reason for renovated exertions.*" A collection will be made for the benefit of St. Mary's Church, at the Wallabout. There is here a fast increasing mechanical population, otherwise destitute of this "means of grace," as the minister of this church is the only one resident in that part of the 7th ward. By the liberality of Messrs. Tuckers and Carters, the lot on which the small church stands, has been most generously given. The congregation, much to their credit, have paid for it. This appeal is to be made to the Churchmen of Brooklyn, that the Vestry may be enabled, in addition to their own subscriptions, to make such compensation to their present most useful Rector, as will be sufficient for his maintenance for the present year. No object connected with the spread of the church can be more deserving Christian charity.

March 12, 1840. 2t

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 26th ult., has received the following contributions, viz.

From Mrs Newell, Niagara, Upper Canada, for domestic missions, $5. By the hands of Mr C J Aldis, foreign treasurer, from St John's Church, Colleton, S C, $46. By the hands of Mr John H Swift, treasurer of the Young Men's Aux Educat and Miss Society of the city of New York on account of salary of missionary to the Oneidas, $62 50; do do in Tennessee, $62 50; do do in Missouri, $62 50—$187 50. By the hands of the Rev Dr Taylor, rector, contribution of Grace Church, New York, to the Domestic Branch of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, $400. Inclosed in a letter post marked Tallahassee, for domestic missions, $30. By the hands of the Rev. R B Van Kleeck, rector, from a parishioner of St Paul's Church, Troy, New York, for general domestic purposes, $25, and for Bishop Chase $25—$50. From St John's Church, New Milford, Con, for Bishop Chase's College, Illinois, by the hands of the rector, $11 83. By the hands of the Rev Dr Milnor, from a lady late of St George's Church, New York, for Jubilee College, $13. For domestic missions, from two friends of missions, Wilmington, N C, $10. By the hands of Thomas Robins, Esq, agent in Philadelphia, monthly offerings of Christ Ch, Brownsville, Pa, $34 73; and a freewill offering of a communicant of the same church, $2—in all $36 73—one half to each committee—$18 36. By the hands of Mr Aldis, one half of a monthly contribution from "Commerce," $25. By the hands of Thomas Robins, Esq, from part of the collections at the monthly missionary meeting at St Andrew's Church, Philadelphia, in 1839, for domestic missions, $82 85. By the same hands, contribution from St Paul's Church, Chillicothe, Ohio, for domestic missions, $20. By the same, from the Missionary Society of All Saints' Church and Emmanuel Chapel, Lower Dublin, Philadelphia co, for Michigan, per Rev. F W Beasley, $20. By the same appropriation of Trinity Church, Pottsville, Pa, for domestic missions, per Rev A A Miller, $7 50. By the same, from a missionary box, Philadelphia co, for domestic missions, $5. By the hands of the Rev J L Clark, rector, from a member of St John's Church, Waterbury, Con, for domestic missions, $10. By the hands of the Rev Dr Strong, from St James' Church, Greenfield, Mass, for domestic missions, $10. From Thomas Otis, Esq, of New York, for domestic missions, $100. By the hands of John J Smith, Esq, of Beaufort, S C, through Messrs Ravenel, Stevens & Co, received from the Young Ladies' Working Society, to support a missionary in a slaveholding state, $250. By the same, a pledge of communicants for the support of a domestic missionary, $230. Total receipts, $1514 04.

March 11, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted from Charleston, S C, by Rev T I Young, rector, contribution of St John's Church, Colleton, for foreign missions, $54 25; Sunday school do, $30 06; colored communicants for Africa, $7 39—$91 70—less exchange $2 62—$89 08. Received by the hands of Rev Dr Johns, from the Young Ladies' Society of Christ Church, Baltimore, for the following beneficiaries at the African Mission—Henry Johns, Ira Easter, and Francis Key, $60. Received per Rev L B Minor, from Master Robert Gray, Fredericksburg, for Africa, $0 85. Received one half of $50, from "Commerce," being a *monthly contribution* towards the propagation of the Gospel, $25. Received by the hands of Rev Dr Milnor, from a lady, a former parishioner of St George's Church, $10. Remitted by Benjamin Howard, Esq, agent at Boston—St Ann's Church, Lowell, semi-annual contribution, per Rev Theo Edson, $44; Ladies' Sewing Circle of St Peter's Ch, Salem, per Mrs Babbidge, secretary, $36—$80. Remitted by Mrs W H Stiles, secr'y, from the Savannah African Missionary Society, for Africa, $100. Remitted by Rev R B Van Kleeck, from a parishioner of St Paul's Church, Troy, $50. Remitted by Thomas Robins, Esq, agent at Philadelphia, from part of the collections at the monthly missionary meetings of St Andrew's Church, Philadelphia, in 1839, $50; from the male Sunday school of St Andrew's Church, Philadelphia, a donation for the African mission, per A G Coffin, superintendent, including premium on specie, $26 37; one half of $36 73, for general purposes of Board of Missions, from Christ Church, Brownsville, Pa, $18 37—$94 74. Received per James Swords, Esq, anonymous from Tallahassee, $5. Received from Rev F R Hanson, late missionary to China, in aid of said mission, $35. Received from St James' Church, Greenfield, by Rev Dr Strong, $5. Remitted by H Trescott, Esq, agent at Charleston, S C, from Mr John Clarkson, per Rev Dr Gadsden, for Texas, $50; from Missionary Association of St Mark's Church, Clarendon, for 1840, per Rev Charles Elliott, $15; from Rev T Shand, church offerings of Trinity Church, Columbia, $82 50; from Rev C C Pinkney, do, Christ Church, Greenville, $25; from Rev S Hanckel, St Paul's Church, Radcliffboro'—Ladies' Sewing Society $53, Missionary Association $36, church offerings $38—$127; from Rev James H Fowles, Christ Church, Wilton—E T $25, M T $12 50, T R $15, F S $15—$67 50—$367—exchange $10 69—$356 31. Total receipts, $910 98.

CHARLES J. ALDIS, Treasurer.

Bank of America, March 10, 1840.

CITY MISSION SOCIETY.

The Treasurer acknowledges the receipt of the following sums since January 1, 1840:

From a Lady of St Luke's Church, $5.

Annual subscriptions—from Wm Moore $30, Wm B Astor 50, Peter Lorillard, jr, 25, John P Stagg 50, A T Anderson 25, Thomas Otis 50, J L Moore 10, Henry Suydam, jr, 25, J R Herrick 30, O Camman 25, P Dater 10, Collection in the Church of the Ascension 232 54, J A Perry 50, G Wotherspoon 20, C R Swords 10, C Durand 10, Wm H Aspinwall 25, G G Van Wagenen 10, T L Wells 10, R B Minturn 50. Total, $752 54.

March 3, 1840. LEWIS PHILLIPS, Treasurer.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from N P B, donation, $2; from George P Camman, M D, do, $10. Total, $12.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer, Bank of America.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From George P Camman, M D, donation, $5. From Sunday evening collection in St Clement's Church, for "Perceval on Apostolic Succession," $10 85. From Mrs D Lydig, donation, $5. From the pupils of Miss Sagar and Miss Ballow's school, to constitute the Rev B I Haight a life member, $10. And from same persons, to constitute Mrs B I Haight a life member, $10. Total, $40 85.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

SALE OF PEWS BY TRINITY CHURCH.

JAS. BLEECKER & CO. will sell at public auction, on Tuesday, 7th April, a number of PEWS on the ground floors of St. Paul's and St. John's Chapels. The sale of the Pews in St. Paul's Chapel will take place at 12 o'clock, M., and at St. John's Chapel same day, at 4 P. M.

March 14. 4t

NOTICE TO CLERGYMEN AND STUDENTS.

AIDS TO REFLECTION, By SAMUEL TAYLOR COLERIDGE, with a Preliminary Essay, by James Marsh, D.D., from the fourth London edition, with the author's last corrections, edited by Henry Nelson Coleridge, Esq., M. A.

[*Advertisement from the London Edition.*]

The Editor had intended to offer to the reader a few words by way of introduction to some of the leading points of philosophy contained in this volume. But he has been delighted to find the work already done to his hand, in a manner superior to anything he could have hoped to accomplish himself, by an affectionate disciple of Coleridge on the other side of the Atlantic. The following Essay was written by the Rev. James Marsh, President of the University of Vermont, United States of America, and prefixed by him to his edition of the Aids to Reflection, published at Burlington in 1829. The editor has printed this Essay entire;—as well out of respect for its author, as believing that the few paragraphs in it, having a more especial reference to the state of opinion in America, will not be altogether without an interest of their own to the attentive observers of the progress of Truth in this or any other country.

Lincoln's Inn, 25th April, 1839.

It will be noticed that *this edition*, with Prof. Marsh's Notes and Essay, was highly approved by Mr. Coleridge himself.

Just Published by

GOULD, NEWMAN & SAXTON,

Theological Booksellers, 91 Nassau st., cor. Fulton.

March 14. 2w

SCHOOL WANTED IN THE COUNTRY.

THE advertiser, a married man, and an experienced teacher, wishes to hear of a good location in a country town or village, for the establishment of a School for Young Ladies, either in the State of New-York, or in any other farther westward. He has been for eight years constantly devoted to the profession of teaching, and has had a large number of pupils of both sexes intrusted to him. His testimonials from former and present patrons are of the very highest order. He teaches the English, French, Latin and Greek Languages, Arithmetic, and the higher branches of Mathematics, Experimental Philosophy, Astronomy, practical as well as theoretical, and Drawing. A desire to gain a permanent and healthy residence in the country, is the cause of his desire to leave the city.

He would have no objection to devote his attention exclusively to the children of a limited number of families, if an association of such can be formed; or if desired, to a school for boys.

Letters, *post-paid*, addressed to C. F. E. at the office of the Churchman, will meet immediate attention, provided such information is at the same time imparted as may enable him to form some accurate idea concerning future prospects.

March 14.

BOARDING IN PHILADELPHIA.

PERSONS or Families visiting Philadelphia, and wishing Private Board, will find comfortable apartments and kind attention at MRS. WHITE'S, 126 and 128 Arch street, 2d door above Sixth st. 3t$

March 14.

PRIVATE TUITION.

A GENTLEMAN of English Collegiate Education is desirous of devoting his time to Private Instruction in the Classics. His design is to obtain a few pupils, whom he would attend at their residences within the city. A preference would be given to young gentlemen preparing themselves for the Episcopal ministry, who have already made some progress in Classical Literature, and who may desire to read the chief authors of Greece and Rome.

Reference is permitted to be made to Rev. Dr. Eastburn, Daniel Carey, Esq., and Thomas N. Stanford, Esq. Communications left at the office of the "Churchman," will be promptly attended to. 2t$

March 13.

THE Rev. H. ADAMS' SELECT SCHOOL, limited to twelve Boys, at Saugerties, Ulster co., N. Y., will be re-opened after the Easter recess, on Monday, April 20th. One or two vacancies are expected to occur at that time.

For circulars, apply at the office of the Churchman, 124 Fulton st., and at Swords & Stanford's, 152 Broadway, or to the Principal at Saugerties, who will give any additional information that may be desired.

March 14. 4t

A LADY who is accustomed to teach, wishes to obtain a situation as Governess in a private family, or as an assistant in a school. Unexceptionable testimonials as to character and competency will be given. Any communication addressed to "Julia," and sent to this office, will be promptly attended to. The advertiser would not object to go to the country, or to the south.

March 7.–3t*

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7.–t may 1.

RARITAN SEMINARY FOR YOUNG LADIES,

PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York.

J. F. HALSEY, Principal.

March 7.—t May 15.*

ST. PAUL'S COLLEGE.

THE Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.

Feb. 29 tf.

CUDWORTH'S WORKS.

THE true intellectual system of the universe; wherein all the reason and philosophy of Atheism is confuted, and its impossibility demonstrated. A treatise on Immutable Morality; with a discourse concerning the true notion of the Lord's Supper; and two Sermons on 1 John ii, 3, 4; and 1 Cor. xv. 27. By Ralph Cudworth, D. D. First American edition; with references to the several quotations in the intellectual system; and an account of the life and writings of the author. By Thomas Birch, M. R. F. R. S. 2 vols.

The principal object of this work is to refute the principles of Atheism; and in the execution of this task the author has combined a great acuteness of reasoning with the most profound knowledge of ancient literature.

"The matter which in the English edition is contained in two cumbersome quartos, or in four octavos, is here compressed in two compact octavos, besides what none of the English editions of the intellectual system do contain, the profound and noble treatise on Immutable Morality. This has long been out of print. In addition to the various treatises and Dr. Birch's life of Dr. Cudworth, there is subjoined an analysis of the whole, amounting to nearly 150 pages, which form a very enlightened abstract of the various treatises."

"The call for the republication of such works, we regard as among the happy signs of the times. This work ought to be in the hands of every clergyman, and of every man of liberal education. We are persuaded that no man can carefully read the work without being thoroughly convinced of the truth of the Christian Religion, and no Christian can study it, without feeling himself strengthened in his hopes for eternity.—*N. Y. Paper.*

The following notice is extracted from the Christian Examiner, January, 1840.—

"We hail the publication of this work as one among many good omens. It is a stupendous pile of learning, and has few or no equals in this respect. But to us it is not the learning or the wisdom of the man that is most striking. But the candor which fairly estimates every argument, the charity which radiates from every page, is most striking and most admirable. He quarrels with no one. He reproves without malice, confutes without triumph, and never answers with a sneer. If ever a difficult controversy was ably conducted it was this. A man must be charmed by the spirit, if not convinced by the arguments. Ralph Cudworth! We love to dwell on the name—a scholar without pedantry, a logician without obstinacy, keeping his temper, and shedding the light of love throughout a theological controversy." Published by,

GOULD, NEWMAN & SAXTON,

March 7. 91 Nassau, cor. Fulton st.

FOSDICK'S GERMAN INTRODUCTION.

INTRODUCTION to the German Language—comprising a German Grammar with an appendix of important tables, and other matter, and a German Reader, consisting of selections from the Classic Literature of Germany, accompanied by explanatory notes, and a vocabulary adapted to the selections. By D. Fosdick, Jr.

The work here presented to the public is designed to afford in itself sufficient means for attaining a very considerable acquaintance with the German Language. The beginner in the study of this Language has hitherto found it requisite to set out with the purchase of these several books—a Grammar, a Reader, and a Dictionary, in order to regard himself equipped for serious action. This necessity may be avoided in the present volume. He who makes use of it may proceed at once from the due study of its contents to the perusal of any productions of German Literature which attract his attention. Published by

GOULD, NEWMAN & SAXTON.

March 7. 91 Nassau, corner of Fulton st.

FOLIO BIBLES FOR CHURCHES.

THE subscribers have recently received from London a supply of Oxford folio Bibles suitable for the desk, which, with Prayer Books to match, they can furnish at the shortest notice.

They have also received from the same press, Quarto Bibles, and all the lesser sizes, bound and in sheets.

SWORDS, STANFORD & CO.

February 29. 152 Broadway.

GERMAN LANGUAGE.

THE Orphan Daughter of a Protestant clergyman, of the City of Frankfort on Maine, (Germany,) well educated as a governess, and recently arrived, proposes to give instruction to young ladies in her native language, either at their homes, or in connexion with a school. Terms moderate. Reference—Rev. J. MCVICKAR, 8, Columbia College. 4t Feb. 22.

A CLASSICAL TEACHER WANTED.

THE undersigned has determined to establish, at Port Colden, (in the well known, and eligibly situated, and commodious Mansion, heretofore called the Colden House,) a Boarding School for Boys, under the auspices of the Protestant Episcopal Church. It is designed that it shall be, in all respects, of the highest character. The undersigned will take the entire charge of the Domestic Establishment, including the financial arrangements. A Clergyman of the Protestant Episcopal Church, in all respects qualified, is wanted, to take charge of the scholastic department, and to administer the discipline of the institution. He will also have entire charge of the religious instruction, and a congregation may be organized in the vicinity, under his pastoral care.

As it is desired to open the school on the first of May next, early application is desired.

Address WM. C. DUSENBERY,

Jersey City, N. J.,

who has leave to make unqualified references to the Bishop of New Jersey.

The undersigned is intimately acquainted with Mr. Dusenbery, and with his views in the premises, as he also is with the situation and circumstances of the place alluded to; and he does not hesitate to say, that he considers it one of the very best openings for a school, as well as for the Church, within his knowledge.

GEO. W. DOANE,

Bp. of the Diocese of New Jersey

Riverside, Burlington, Feb., 1840.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the institution. Feb. 22. tf

MRS. FRY'S NEW WORK.

A WORD TO WOMEN, THE LOVE OF THE WORLD, and other Gatherings. By Caroline Fry, author of the Listener, &c. Just published and for sale by

SWORDS, STANFORD & CO.

February 29. 152 Broadway.

POETRY.

THE QUEEN'S DEATH, AND THE CHILD'S.

BY MISS LUCY HOOPER.

When the Queen of Austria was on her dying bed, she forbade the ladies in waiting to allow her to sleep, saying that she wished to meet death awake; but when a little daughter of Charles the First died, she told her attendants that she could not pray her long prayer—but clasping her hands, and laying her head tranquilly upon her pillow, she prayed with her last breath, "Lord, lighten my darkness, and suffer me not to sleep the sleep of death."

A queen lay on her dying couch, the shades were falling fast
O'er cheek and brow, when from her lip the royal mandate passed,
And sadly every listener's heart thrilled at its import high—
Let me not sleep, let me not sleep, I feel that death is nigh.

Let me not sleep, let me not sleep, for O! it may not be
That one as I have been should pass away unconsciously;
I would awake—my former life comes thronging on my view,
With all its proud and early dreams; its hopes of sunny hue!

I would awake; my spirit now would gather all its powers,
And the firm strength that never failed in life's most stormy hours:
So would I meet my latest foe, so yield my royal crown,
And at a mightier monarch's feet lay royal sceptre down.

Let me not sleep, let me not sleep; before my closing eye
Float dimly now and painfully earth's scenes of pageantry;
No more for me a regal throne; I yield my signet ring,
Yet, yet awake I meet thee now, O Death, the mighty king!

And the hushed lip no longer moved, the eye no more was bright,
And sadly gleamed o'er pallid brow rich floods of golden light;
But earthly pride had left its seal upon that forehead fair:
Midst all its calm and still repose, Death was the conqueror there!

A scene of softer, purer light upon my vision shone,
And yet a dying couch beside, and near a kingly throne:
A fair, fair child, but all too bright to rest in earthly bowers,
Called to a better world away, like spring's first early flowers!

O softly on her pure meek brow were golden ringlets shining,
And closely round that gentle heart were many hopes entwining;
But the fair hands were clasped in prayer, and vainly she essayed
To pray in dying hour as once in hope and health she prayed.

It might not be, the silver tones were all too faint and low,
Death's icy hand was stealing fast upon the polish'd brow;
But peacefully she smiled at last, and prayed with faltering breath,
O, lighten all my darkness, Lord!—let me not sleep in death!

O, lighten all my darkness, Lord!—the prayer of childish faith,
The sweet low tones had gained for her the victory o'er death;
And like a pure bright flower she lay, as if untouched by sin,
Meet only for that perfect world where she had entered in!

Brooklyn, November 22, 1839.

NATURAL RELIGION.

If nature can instruct us sufficiently in religion, we have indeed no reason to go any where else; so far we are agreed; but whether nature can or no, is, in truth, rather a question of fact than mere speculation; for the way to know what nature can do, is to take nature by itself and try its strength alone. There was a time when men had little else but nature to go to; and that is the proper time to look into, to see what mere and unassisted nature can do in religion: nay, there are still nations under the sun, who are, as to religion, in a mere state of nature: the glad tidings of the Gospel have not reached them, nor have they been blessed, or (to speak in the modern phrase) *prejudiced* with divine revelations, which we, less worthy of them than they, so much complain of: in other matters they are polite and civilized; they are cunning traders, fine artificers, and in many arts and sciences not unskilful. Here, then, we may hope to see natural religion in its full perfection; for there is no want of natural reason, nor any room to complain of prejudices or prepossession; but yet, alas! these nations are held in the chains of darkness, and given up to the blindest superstition and idolatry. Men wanted not reason before the coming of Christ, nor opportunity nor inclination to improve it: arts and sciences had long before obtained their just perfection; the number of the stars had been counted, and their motions observed and adjusted; the philosophy, oratory and poetry of those ages are still the delight and entertainment of this. Religion was not the least part of their inquiry; they searched all the recesses of reason and nature; and had it been in the power of reason and nature to furnish men with just notions and principles of religion, here we should have found them; but instead of them, we find nothing but the grossest superstition and idolatry; the creatures of the earth advanced into deities; and men degenerating and making themselves lower than the beasts of the field. Time would fail me to tell of the corruptions and extravagancies of the politest nations. Their religion was their reproach, and the service they paid their gods was a dishonor to them and to themselves: the most sacred part of their devotion was the most impure; and the only thing commendable in it was, that it was kept as a great mystery and secret, and hid under the darkness of the night; and were reason now to judge, it would approve of nothing in this religion, but the modesty of withdrawing itself from the eyes of the world.—*Bishop Sherlock.*

INFLUENCE OF REVELATION ON NATURAL RELIGION.

I question not but the wise Creator of the world formed us for his own service, and that he gave us whatever was requisite either to the knowledge or the performance of our duty: and that there are still in nature the seeds and principles of religion, however buried under the rubbish of ignorance and superstition, I as little question. But what was it, I beseech you, that oppressed this light of reason and nature for so many ages? and what was it that has now set it free? Whatever the distemper was, nature plainly wanted assistance, being unable to disengage herself from the bonds and fetters in which she was held; we may disagree, perhaps, in finding a name for this evil, this general corruption of nature; but the thing itself is evident; the impotence of nature stands confessed; the blindness, the ignorance of the heathen world are too plain a proof of it. This general corruption and weakness of nature made it necessary that religion should be restored by some other means, and that men should have other helps to resort to, besides their own strength and reason. And, if natural religion is indeed arrived to that state of perfection so much boasted of, it gives a strong testimony to the Gospel, and evidently proves it to be an adequate remedy and support against the evil and corruption of natnre. For where the Gospel prevails, nature is restored; and reason, delivered from bondage by grace, sees and approves what is holy, just, and pure: for what else can it be ascribed to but the power of the Gospel, that, in every nation that names the name of Christ, even reason and nature see and condemn the follies which others still, for want of the same help, are held in subjection to?

Can this truth be evaded or denied? And what a return then do we make for the blessing we have received? and how despitefully do we treat the Gospel of Christ, to which we owe that clear light even of reason and nature which we now enjoy, when we endeavor to set up reason and nature in opposition to it? Ought the withered hand, which Christ has restored and made whole, to be lifted up against him? or should the dumb man's tongue, just loosened from the bonds of silence, blaspheme the power that set it free? Yet thus foolishly do we sin, when we make natural religion the engine to batter down the Gospel: for the Gospel only could and only has restored the religion of nature; and therefore there is a kind of parricide in the attempt, aad an infidelity heightened by the aggravating circumstance of unnatural baseness and disingenuity. Nor will the success of the attempt be much greater than the wisdom and the piety of it: for when once nature leaves her faithful guide, the Gospel of Christ, it will be as unable to support itself against error and superstition, as it was to deliver itself from them, and will by degrees fall back into its original blindness and corruption. Had you a view of the disputes that arise even on the principles of natural religion, it would show you what the end will be; for the wanderings of human reason are infinite. Under the Gospel dispensation we have the immutable word of God for the support of our faith and hope. We know in whom we have believed; in Him, who can neither deceive, nor be deceived; and, poor as our services are, we have his word for it, that our labor of love shall not be forgotten. But to them who rely on nature only, it is not evident, nor can it be, whether any future reward shall attend their religious service. Well therefore did St. Peter say to Christ, 'Thou hast the words of eternal life;' for no other religion can give any security of life and happiness to its votaries. Whither then shall we go from Christ, or to whom shall we seek for succor, since he only has the words of eternal life?—*Bishop Sherlock.*

From the Church.

THE SEASON OF LENT.

The institution of Lent,—to the observance of which, according to the usages of the Church, we are now approaching,—demands from us some consideration. In the appropriation of this solemn season, the Church seems to give obedience to this appeal of the prophet, "Sanctify a fast, call a solemn assembly;" for in the contemplation of the sacrifice made for us upon the cross, it is surely a duty, in humbling recollection of the sins which caused it, to "turn unto the Lord with weeping, and with fasting, and mourning."

In adverting to the ancient Christian practice of employing the forty days preceding the crucifixion in acts of more than usual penitence and mortification, one of the early Fathers of the Church asks,—"If the judaical ordinances enjoined the tenth of every production to God, should not Christians, bound by so great an additional obligation, give up to God's peculiar service one-tenth of the year?" And we may add, what season of the year can, with more propriety, be allotted to this peculiar service than that which immediately precedes the commemoration of the great atonement made for us upon the cross,—on what occasion can we better exercise ourselves in acts of peculiar penitence and self-denial than during the forty days which precede the crucifixion of our blessed Lord and Saviour? And as "for our sakes, Christ did fast forty days and forty nights," it cannot be reckoned by the disciples of that heavenly Master too much, to appropriate an equal portion of time to the more exclusive duty of abstinence and prayer,—so "that our flesh being subdued to the Spirit, we may ever obey its godly motions in righteousness and true holiness, to the honor and glory of God."

We do not say that the Fast of Lent was a positive institution of Christ or his Apostles, although it is certain that He fasted in the wilderness, even for forty days, and that they, after his example, were "in fastings often;" yet it is an institution which the best examples in the ancient Christian Church have sanctioned, and one which is strongly recommended by its practical good effects.

Our Saviour, besides the example of fasting which he has given us, plainly approves of it as a religious duty, and even gives directions for its unostentatious and proper performance. We learn, too, from the Scriptures, that this was a spiritual exercise employed by holy men in every age of the Church of God. Of David it is said, that he "chastened his soul with fasting;" of Daniel, that he sought the Lord "with prayers and supplications and fasting;" of Anna, that she "served and worshipped God in prayers and fastings night and day;" and of Cornelius, that he was "fasting" when the vision came that brought salvation to his house. When Paul and Barnabas were ordained Apostles, "fasting and prayer" were united; and St. Paul approved himself a minister of God in "fastings," as well as in labors and watchings. Of the other Apostles, Epiphanius tells us that St. James the Great, and St. John, were very eminent for a mortified life; Clemens Alexandrinus relates of St. Matthew that he refused to gratify his appetite with lawful and ordinary provisions, eating no flesh; and it is recorded of St. James the Less, Bishop of Jerusalem, that he wholly abstained from flesh, and drank neither wine nor strong drink. It is observed, further, by Tertullian, that the ancient Christians were universally very exact both in their weekly and annual fasts. Their weekly fasts, he informs us, were kept on Wednesdays and Fridays; because on the one our Lord was betrayed, and on the other he was crucified; their annual fast was that of Lent, by way of preparation for the feast of our Saviour's Resurrection. And that this was very ancient is manifest from the fact, that in the dispute which took place at an early age, concerning the time of celebrating Easter, there was an allusion to the proper period of terminating the "antepaschal fast;"—a sufficient proof that there was then such a fast kept by both the disputing parties, and that it was, in all probability, as ancient as the celebration of the feast of the Resurrection itself. It is not, however, certain that it was extended at first to forty days: although Irenæus, who lived but ninety years after the death of St. John, and had conversed with those who were contemporaries of that Apostle, incidentally mentions that number of days as the term of its duration. In the fourth century, it is certain that the fast of Lent comprised the six weeks preceding Easter; and in the ninth century it was made to commence at the period since called ASH WEDNESDAY, so as to embrace forty days of fasting exclusive of the Sundays. "The Church." says the pious Mr. Nelson, "had probably a respect to *forty days*, as what was esteemed a proper penitential season, very anciently appropriated to humiliation. For, not to reckon up the forty days in which God drowned the world; or the forty years in which the children of Israel did penance in the wilderness; or the forty stripes by which malefactors were to be corrected; whoever considers that Moses did not once only fast this number of days; that Elias also fasted in the wilderness the same space of time; that the Ninevites had precisely as many days allowed for their repentance; and that our blessed Saviour himself, when he was pleased to fast, observed the same length of time; whoever considers these facts, cannot but think that this number of days was used by them all as the common solemn number belonging to extraordinary humiliation; and that those were accustomed to afflict themselves forty days, who would deprecate any great and heavy judgment."

Such is the Ecclesiastical authority for this ordinance; and in regard to its practical benefits we may take an example from "the children of this world," who, in their search after wealth, pleasure, power, or fame, manifest more zeal, more fortitude, more patience, and more perseverance, than even "the children of light," the professed followers of the blessed Jesus. By them, winter's cold and summer's heat, the rain and the tempest, the perils of the wilderness and the dangers of the sea, hunger and thirst, toil and nakedness, watchfulness and painfulness, are all cheerfully endured for the accomplishment of their favorite schemes. Contemplation, study, self-denial, are accounted by the votaries of the world necessary for the successful prosecution of their plans. For the sake of "heaping up riches," while he "cannot tell who shall gather them," the miser will forego the comforts, the conveniences, and even the necessaries of existence; the devotee of earthly business will "rise up early and so late take rest and eat the bread of carefulness," in order to advance his interests; and for *his* envied honors, it would be hard to recapitulate the mortifications and the acts of self-denial which the votary of ambition and the aspirant for human fame will undergo. From their example, in a mean and often a fruitless pursuit, let the Christian learn a lesson while he toils and struggles for an eternal inheritance and a "crown of glory that fadeth not away."

To the pious Christian, in his aspirations for the heavenly inheritance and the fadeless crown, the season of abstinence appointed by the Church, is one of the auxiliaries that he needs. But he looks not upon it as an essential of religion, but as a help to the performance of its proper acts,—to the mortifying and subduing of criminal appetites and passions, and to the spiritualizing of the soul; not regarding "one day or one meat as holier or cleaner than another," but choosing on certain days and at certain seasons to adopt such abstinence as may serve to "keep the body under, and bring it into subjection." Viewing it in this light,—considering the practice of the devout and holy in every age of the Church of God,—observing the divine and the apostolic sanction of such acts of penitence and self-denial,—and respecting the authority of the Church which has "power to decree such rites and ceremonies" for our spiritual edification, he may feel and say of the Fast of Lent as said the Lord by his prophet, "Is not this the fast that I have chosen?"

In regard to the manner of employing this season, we cannot offer a better recommendation than this of the excellent Mr. Nelson,—"Some part ought to be spent in fasting; more in abstinence, according to the circumstances of his health and outward condition in the world; and this with a design to deny and punish himself, and to express his humiliation before God for his past transgressions. The ornament of attire may be laid aside, as improper to express the sense of mourners, and the frequency of receiving and paying visits may be interrupted, as unseasonable, when our minds are oppressed with sorrow. Public assemblies for pleasure and diversion should be avoided as enemies to that seriousness we now profess. Our retirements should be filled with reading pious discourses, and with frequent prayer, and with examining the state of our minds. The public devotion should be constantly attended, and those instructing exhortations from the pulpit, which are so generally established in many churches in this season. We should be liberal in our alms, and very ready to employ ourselves in all opportunities of relieving either the temporal or spiritual wants of our neighbors. And we should frequently exercise ourselves in the meditation of divine subjects, the best means to make all discourses from the press and the pulpit, effectual to our salvation."

PRIDE.

Pride makes a man seem sufficient in his own eyes, for all manner of speculations and inquiries; and, therefore, puts him indifferently upon the pursuit of all knowledge, and the determination of all doubts, without giving him leave to distrust himself in the least, or once to consider which way his genius and abilities lie. Hence it happens, that the man, not being duly qualified for every search, or, if he were, yet not having leisure and opportunity enough to go through with it, is fain to take up with slight and superficial accounts of things; and then, what he wants in the true knowledge, to make up in downright assurance. As soon as he hath touched on any science, or study, he immediately seems to himself to have mastered it; is as positive in his opinions, and as hearty in his assertions, as if the thoughts of his whole life had been directed that way only: which is, as if a coaster, who had gone from port to port only, should pretend to give a better description of the inland parts of a country, than those who have travelled it all over. But this, I say, is the mischievous nature of pride; it makes a man grasp at every thing, and, by consequence, comprehend nothing effectually and thoroughly; and yet (which is worst of all) inclines him to despise and contradict those that do. It gives him just enough understanding, to raise an objection or a doubt; but not enough to lay it; which, as it is the meanest and most despicable, so it is also the most dangerous state of mind a man can be in; and by so much the more dangerous, as the subject upon which his inquiries turn, is more important, and the errors more fatal which he runs into, for want of a due knowledge of it. He that is but half a philosopher, is in danger of being an atheist; an half physician is apt to turn empiric; an half-bred man is conceited in his address, and troublesome in his conversation. Thus it is in all matters of speculation or practice; he that knows but a little of them, and is very confident of his own strength, is more out of the way of true knowledge, than if he knew nothing at all. Now there is, I say, a natural tendency in pride, towards putting a man's mind into such a situation as this; and, therefore, it must needs be a quality very opposite to the search and attainment of true wisdom.—*Bishop Atterbury.*

THE CHURCH.

From a Sermon by the Rev. A. F. Atkinson.

"And now, Brethren, one word more, and I have done. In applying the description of 'the Visible Church of Christ,' contained in this article, to our own beloved Church, we have no reason, methinks, to fear the comparison; for whether we regard the purity of her doctrines, the spirituality of her services, her high and holy regard for the Word of God, or the care she has manifested in the religious instruction of her children, she alike exhibits the marks of a true Church. What branch of the Church of Christ, I may ask—and I ask the question, not in the spirit of vain-glory, but in a spirit of humble and devout thankfulness to Almighty God for the great privileges vouchsafed to us—what branch of the visible Church of Christ has evinced more—I had almost said so much—but what more of maternal care for her children than she has done? She may literally be said to watch over them from the cradle to the grave. Through every step of their earthly pilgrimage she journeys along with them: in every state and condition of life, in prosperity and in adversity, in health and in sickness, as husbands and wives, and as parents and children, she acts as their spiritual instructor, guide, and counsellor, ever pointing them to the lessons, example, and atonement of her Lord, and guiding their feet in the way of peace; nor does she leave them until she performs the last office of consigning their mortal remains to 'the house appointed for all living,' in humble hope of the resurrection unto eternal life. Such is the Church of England, the mighty bulwark of the Protestant faith. For love of her, and of the faith of which she is the keeper, many of her noblest sons have been content to shed their blood at the stake. And yet against this Church the world seems at this time to be set in array. Her enemies (and amongst them are ranged those who, were it not for the ægis of her powerful protection, would long ago have been crushed beneath the invading tread of the common foes of Christianity,) are endeavoring to lay her in the dust. But will they succeed? No; for she is founded upon 'THE ROCK OF AGES,' therefore 'the gates of hell shall never prevail against her.' Her panoply is the promise of her Lord, 'Lo, I am with you always, even unto the end of the world,' therefore the assaults of her enemies shall be baffled, and their darts fall harmless at her feet.

"I cannot conclude this discourse in language more appropriate than that recently expressed by one of the noblest of her champions, and most devoted and pious of her sons. 'May the great God of heaven, may Christ, the great Bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel—(as I humbly desire to do)—as for me and my house, we will live in the Church, we will die in the Church, and if need shall be, like our martyred forefathers, we will die for the Church'—THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE FAITH."

THE LAST TESTAMENT OF ST. EPHRAIM, DEACON OF EDESSA,

Who died, A. D. 379.

I, Ephraim, am about to die. Know all of you that I write this testament, that you may remember me in your prayers after my death. I feel my strength give way; the thread of my days is ready to break; I see near me those who will carry my mortal remains to their last resting-place. A hireling, called to the service of the Father of the family, I have fulfilled my task: a pilgrim and a stranger upon the earth, I at last see myself at the end of my journey. The lictors of death advance, unpitying, to drag to his doom the malefactor who is already cut off from human society. Fruitless tears! sighs which can no longer make themselves heard! Alas! nothing remains for me but the last dread judgment!

I declare that in quitting this world, I possess nothing whatever of my own. I have nothing, therefore, my brethren, to offer to you in dying, but my counsels. The first, which I cannot sufficiently endeavor to impress upon your minds, is, that you all live together in perfect union, love one another with cordial affection, and always bear in mind that charity is the foundation of all virtues—the spirit of dissension, envy, and slander, belongs to the Prince of Darkness.

Some may perhaps blame in me the warmth with which I have repulsed the wolves of heresy, who sought, under sheep's clothing, to devour our flock. It is true that too much mildness cannot be shown at first, in leading back into the way of truth those who, by a natural restlessness, a love of novelty, or the pride of self-love, may have been seduced into heretical opinions. But when we have exhausted all the remedies which charity prescribes to us respecting them, and find that they still persist in error, is it not then incumbent upon us to arm ourselves with the zeal of which Jesus Christ himself gave us an example, when the glory of his Father was any way brought into question?

As to you, my dear brethren, who are bound to me by the ties of a pure faith, and a sincere charity, I call upon you now to be the witnesses and depositories of my faith, as I also would be of yours. I protest before the Lord God Almighty, that Jesus Christ crucified has been the first object of my affections, and that I have constantly adored him as the author of my salvation, and the source of all the blessing which God bestows upon men. I have submitted my reason to an implicit belief in all the points of our holy faith, and I would have shed every drop of my blood, sooner than deny one of the truths received by the Church of Christ.

If we ought to distrust our mind, and have no feelings for it but those of contempt for its weakness, how much more ought we to despise the body, yet more weak and miserable! hence, I conjure you, my dear brethren, to render no honors to mine. It is not that I should not wish it to be interred among those of the faithful, but I entreat you to let it be as the least among you.

If it be right that you should treat my body thus, you cannot annex more importance to my raiment, and to what may have belonged to me. The testimonies of affection we lavish on such objects are the weaknesses of nature, not the fruits of reason,—we seek, in the relics of the person we have lost, that consolation which we ought only to seek in God.

I recommend it to you not to make any funereal pomp for me. Such luxury belongs neither to the penitence of a sinner, the modesty of a Christian, nor the humility of a deacon. I forbid you, therefore, to light torches round my corpse to do it honor. Wrap me in the cloth and tunic I now wear: there will be no great loss incurred in so doing.

Nevertheless, if custom and your affection should decidedly incline you to incur some expense at my interment, in token of your regard for me, let it be, I pray you, in this form:—let the money be employed in assisting the widow, instructing the orphan, and consoling the afflicted; in nourishing, lodging, and clothing the poor. It is in such works that profusion is the best economy, for those who have eternity in view. I have seen Christians give abundant alms, but I never saw any one who was ruined in consequence of doing so; lay up for yourselves, then, my brethren, lay up treasure in heaven.

When you assemble yourselves together, to offer up your prayers before God, be careful to acquit yourselves of holy things, in a holy manner. To pray without attention is not to pray,—nay, it is to offend the majesty of the Most High: let me, then, earnestly recommend this attention in the funeral orations you may celebrate on my account; why should your attention be distracted during the performance of these ceremonies, when you recollect that it is possible they may be repeated the day after for yourselves?

Love me as I have loved you: if my memory be indeed dear to you, remember how earnestly I now repeat my entreaty that you will live united among yourselves. Persevere in the faith that Jesus Christ and his Apostles have taught us: this instruction is all that I have to leave you.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHRŒDER, D. D., RECTOR.

OBJECT AND PLAN.—This institution is dedicated to the cause of *Female Education upon Christian principles.* It was founded, to afford parents an opportunity to procure for their daughters a thorough discipline, in all the solid and ornamental branches of education, and, at the same time, to associate sound learning and elegant accomplishments with religious motives. The members of the institution form a Christian family, of which the Rev. Dr. SCHRŒDER and Mrs. SCHRŒDER have the general supervision; and every arrangement is adopted by them, that has been tested by the best seminaries and colleges in Europe and our own country, to promote the intellectual, bodily and spiritual welfare of all the household.

BUILDINGS AND GROUNDS.—The spacious buildings, and the ample pleasure grounds comprising six acres of land, are the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence, commanding a delightful and extensive land and water prospect, and possessing all those advantages, which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; its depth is forty-six feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the Hall are convenient and airy; the Saloon for recreation is nearly sixty feet in length, and nearly forty in width; the outbuildings are numerous; and the grounds are ornamented with trees and shrubbery.

INTELLECTUAL DEPARTMENT.—The course of studies embraces every branch of a thorough English, French, and Classical education. It is conducted by the Rector, with the aid of a number of able, experienced, and pious resident Professors, English, French, and other governesses and teachers, and also of eminent lecturers and instructers from the city of New York. Ample provision is made, in this department, for carrying pupils through *all the gradations* of literary and scientific knowledge imparted in schools, seminaries and colleges, so that ladies who desire to qualify themselves as *teachers*, may here enjoy very favorable opportunities to attain the object of their wishes.

ACCOMPLISHMENTS.—Music, Drawing, Painting, Needlework of every kind, Calisthenics, Horsemanship and Archery, are taught by able instructors; and, among the Calisthenic exercises, Dancing, as a recreation and a means of imparting ease and gracefulness. The Rector's views on these subjects may be seen in his Journal of Education, published at the Union Depository, 28 Ann street, New York, which is also the city-office of the Hall.

PHYSICAL DEPARTMENT.—The mind of no pupil is educated at the expense of the body. A great variety of alluring exercises are introduced, calculated to develope the frame, and produce agility and vigor. The saloon, at certain hours, is devoted to innocent and entertaining games and sports, combining corporal exertion with mental relaxation and amusement. Contiguous to the main building, is a well-furnished Gymnasium, with a number of contrivances to promote cheerfulness and afford healthful recreation. In the rear of the Gymnasium and Chapel, are very extensive vegetable and flower gardens, comprising an area of more than three acres; and every pupil is encouraged to plant and cultivate flowers, shrubbery and trees, and thus become practically acquainted with botany and horticulture. Beyond the gardens is a hippodrome, devoted to equestrian exercises: the circumference of it is nine hundred feet. The archery grounds extend the whole distance of the gardens and hippodrome. A fully qualified and experienced governess, who superintends and conducts the physical department, resides in the family, and requires every member of it to take proper exercise.

RELIGIOUS DEPARTMENT.—The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the institution. The Chapel, in a building distinct from the main edifice, but communicating with it by a covered way, is furnished with a communion table, font, reading desk, pulpit and organ. It is open, every day, for morning and evening prayer. As a presbyter of the Church, the Rector avows his ardent attachment to her doctrines and worship, and his purpose is, by God's help, in every way, to impart the spirit of her devotions to all those who are or may be placed under his care, and to render religion attractive and interesting. His aim is, so to educate his own daughters, and every young lady whom he may receive into his family, that they may be enabled not merely to shine in the gay circles of this world, but to gain admittance into the glorious society of heaven.

DOMESTIC ARRANGEMENTS.—The suites of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There is no general *school*-room, and no ordinary school furniture; but all the classes recite in distinct class-rooms, so as to preserve the family association, and establish habits of refinement. Each study or dormitory is devoted to *two*, or at most *three* pupils; so that, instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction is given by the Matron, in the arranging and care of wardrobes, and in several branches of household duty. The Rector and all the resident governesses and teachers take their meals with the pupils, in the spacious refectory of the Hall; and the table is furnished by the steward and the housekeeper with the best supplies of every kind. The housekeeper gives special attention to *the laundry*, with a view to perfect neatness, health and comfort. Besides the general charge of all the family which devolves upon the Rector and Mrs. Schrœder, there is a special care of them assigned to a number of curatresses. The pupils are divided into sections of six; and the members of each section, are the protegees of a curatress, who aids them in their studies, and is their confidential friend.

TERMS.—The academical year is divided into two terms or sessions. The next session will commence on the second Tuesday, (10th of March,) and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end on the day before the first Tuesday in October. Suitable measures will be taken, to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole or any part of the vacation at the Hall; and parents who reside in cities, especially those in the *southern* section of the country, will find it agreeable to be with their children at Flushing, at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

EXPENSES.—Board and Tuition, *in all the branches*, useful and ornamental, can in no case exceed *two hundred and thirty dollars* for each session of twenty-one weeks: it is payable in advance. There are *no extra charges* for books, stationary, fuel, washing, &c., &c., &c. When Music and other expensive accomplishments are not studied, a suitable deduction is always made. The *only* expense, besides those above mentioned, is for an *outfit* on entering the institution. The outfit consists of bed and bedding, towels, ring, fork and spoons; but all these may be provided through the agent of the Hall, for thirty dollars.

The Hall may be visited by means of public coaches or steamboat, which leave the city every day (Sundays excepted,) the former at 3½, the latter at 4, P. M., returning early the next morning; during the summer two trips are made each day.

For further particulars, please address the Rector, or the undersigned.

ELIJAH GUION, JR.
Secretary of St. Ann's Hall,
Flushing, Queen's county, New York.

*** The Episcopal Recorder will please give the above two insertions. Feb. 29—3t

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.

January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Se 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN-BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Feb. 8. 124 Fulton street.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees,
14 Pine-street,
Nov. 30.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively, at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

THE CHURCHMAN

Is printed and published for the Proprietors, at No. 124 Fulton street, at Three Dollars per annum, in advance.

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